

A SON'S TRIBUTE TO HIS MOTHER.--EDITORIAL

# THE CHRISTIAN CENTURY

Vol. XXVI.

July 8, 1909

No. 27

## Contents This Week

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Professor Charles M. Sharpe writes a timely article on "The Positive Value of Doubt."

Orvis F. Jordan pictures the cosmopolitan character of Chicago's population.

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Some Selections from the Splendid Body of Correspondence we have recently received concerning our articles on Revivalism.

Marion Stevenson outlines a rich program for Ministers during July and August.

Dr. Errett Gates writes on the Future of the Disciples, pointing out that they must keep aware of new conditions and problems in order to finally accomplish their great mission.

Alva W. Taylor discusses the Power of the Carnegie Foundation, and some other vital matters.

"Winston of the Prairie"—our serial story—nearing the end. To be followed by an equally fascinating tale, "The Finding of Camille."

## Important Feature For Next Week

ORVIS F. JORDAN, TRANSPORTATION MANAGER FOR CHICAGO'S DELEGATION TO PITTSBURGH, WILL BEGIN TO TELL THE STORY OF HIS RECENT VISIT TO THE SACRED PLACES WHERE THE REFORMATION WAS BORN.

THE NEW CHRISTIAN CENTURY COMPANY

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## The Christian Century

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## Chicago Church Notes.

C. G. Kindred was called to his former home at Lewiston last week by a telegram announcing the serious illness of his sister.

The Evanston church is pushing with all possible speed their building project and expect to occupy their new church home in the autumn.

Rev. Mr. Maurer of Iowa preached at Douglas Park Church last Sunday morning and evening. He is in attendance at the University of Chicago this summer.

The Austin church has broken ground for their new church building, which they hope to complete by early autumn. It will be remembered that this congregation has been meeting with the Austin Congregational Church for the past year.

The meetings for the last year have been very successful, and unusually well attended. The program for the most part has been furnished by the members of the Association. President Gates and Secretary Shaw have been faithful and tireless in their efforts to make the meetings helpful.

S. E. Inman, Monterey, Mexico, spent two or three days in Chicago last week, on his way to the International Christian Endeavor convention at St. Paul, Minn. Mr. Inman has a clear grasp of the problems involved in his work there and is consistently and persistently developing this important work.

The last meeting of the Chicago ministers before the summer vacation was held at the Grand Pacific Hotel Monday, June 27. Reports from the churches were heard and officers for next year elected as follows: President, A. W. Taylor, pastor Irving Park; vice president, C. C. Morrison, Monroe St.; secretary, Victor Johnson, Maywood.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Vol. XXVI.

CHICAGO, ILL., JULY 8, 1909.

No. 27.

## The Case of Professor Foster

Religious circles in this city have been more or less stirred by reports of various kinds regarding Professor George B. Foster of the University of Chicago and his recently published book, "The Function of Religion in Man's Struggle for Existence." Professor Foster was formerly a member of the Divinity Faculty of the University, but about four years ago he was transferred at his own request to the Graduate Faculty where he now holds the chair of the Philosophy of Religion. Professor Foster has long been regarded as one of the most acute and versatile thinkers in the institution. His students have found great value in his instructions, and many of them have come to esteem him most highly and to feel that his classroom instructions have been of great help to them. In personal characteristics Professor Foster is the embodiment of geniality, and his interest in all questions that concern the church and society in our day has made him a valuable counsellor in the classroom, in the pulpit, and in the social circle.

Professor Foster's training and his tastes have led him, however, into lines of investigation and public expression which have seemed to many scarcely compatible with the orthodox and accepted faiths of evangelical Christians in our generation. When he published the first volume of his work on "The Finality of the Christian Religion" four years ago, it was regarded by many as a direct attack upon the fundamental elements of Christianity. The careful reader was not long in discovering that such was not Professor Foster's intent; but the radical character of the critical attitude adopted toward the origins of the Christian faith and the miraculous narratives of the Scriptures made it impossible to adjust this work to the ordinary standards of Christian doctrine. The Christian Century pointed out at the time its specific objections to the book and the impression it was sure to make on the average reader.

More recently Professor Foster was invited to deliver a lecture at the University of California upon "The Function of Religion in Human Life." This lecture was reported stenographically and published in the Philosophical Journal of that university. Later on it was enlarged again and has now been put into the volume which has recently caused so much discussion. Professor Foster in this work insists upon that attitude which has now become familiar through Sabatier's great work, "Religions of Authority and the Religion of the Spirit." He believes that the day of authority of an external kind, resident either in the church or a book, is forever past. He regards religion as one of the most valuable elements of human life, developed in accordance with man's need and learning, and comparable therefore with language, art and the social instincts. The person of Jesus he regards with great reverence, but not as does the evangelical Christian world, for he feels that to ascribe deity to our Lord is impossible. There are passages in the book also which seem to deny personality to God, although upon this point and that of immortality we think Professor Foster too indefinite to be safely quoted. But we believe we do not misinterpret him when we say that his concept of personality is one which will hardly attach to deity as he conceives it, and that to him immortality conforms to a different category from that usually accepted as a satisfying Christian hope.

These and similar teachings have naturally stirred the Baptist churches of the city profoundly. And the air has been full of wars and rumors of wars during the last few weeks. In the Baptist Conference of Chicago, after hot discussion, Professor Foster was dropped from membership; not without most serious protest, however. One or two of the most conservative men in the Conference, while repudiating Professor Foster's views, insisted to the point of resignation that great injustice was being done him and the entire body, and that the procedure was contrary to the principles of the Baptist Church and to the very foundations of Christian liberty. Threats have been made that a campaign was to be organized to

compel Professor Foster to leave the Baptist Church and resign his place in the University, and the unhappy spectacle is presented of a house sadly divided against itself.

On all of this matter we have this to say: First—For Professor Foster's scholarship and critical acumen we have the highest regard. His writings have always had most stimulating value for us—a value which they probably could not have had if they had voiced more accurately our own beliefs. For Professor Foster's personal life, moral character, and genial, kindly nature we have genuine appreciation. No man has been a greater intellectual and moral inspiration to those he has known.

Second—Our chief objection to Professor Foster's attitude is that at heart it is profoundly pessimistic. He does not so regard it, we are certain. But he is a new Koheleth, disillusioned by excursions into philosophical and theological regions, which he discovers possess soil too barren to permit the usual Christian fruits of faith to grow thereon. To him the warm enthusiasms of evangelical belief are groundless and unjustified. Its great realities are scarcely more than symbols or figures. We cannot bring against Professor Foster a more damaging accusation than that contained in the closing lines of the preface of his recent book. He feels that things are not as they have been represented by Christian teaching. There is little that may be called reality in the ordinary doctrines of the church. But there is some small element of actual experience at the heart of things, and this he wishes to preserve for himself and his disciples. "And since they, like myself, would rather have a minimum that was sure than a maximum that was not, I have tried to do no more than to cleave to the sunnier side of doubt. And may there be light and warmth enough to keep us from freezing in the darkness." There was probably good reason for the admission of Ecclesiastes to the canon of Old Testament Scripture. It was not a very cheerful book, and it certainly had very little of positive outcome for faith or conduct. But it was an admirable illustration of the pessimist's faith, and it was a fine conception of the canon-makers to put that book in without apologies or explanations by the side of the great trumpet-tongued messages of faith and courage like Isaiah and the Psalms. And they are its answer. We can imagine that there were hot-headed and loud-tongued disputants who stamped noisily out of the Jewish assembly that finally decided to include Koheleth in the canon. Such men are to be found in every community. But the future does not lie with them.

Third—A deeper faith is more kindly and more courageous. We greatly deprecate the noisy efforts that a few would-be denominational leaders have made to arouse turmoil over Professor Foster's book. The history of the former volume should have taught them the wisdom of patience. Professor Foster and his views will owe most of their publicity to the men who have denounced him. Upon his own students and personal friends his influence is constructive and inspiring. It seems an unfortunate thing that his public utterances, both on the platform, in the pulpit, and in his writings, have a distinctly negative tone. But even so, the remedy is not to be found in denunciation nor excommunication. It is too late in the centuries for mediaeval methods of suppression to avail. That is a weak and pathetic type of Christian faith which trembles at every utterance of doubt or denial. The counsel of Gamaliel is still worth remembrance. Time waits as a refiner of metals. The dross is cast away; it is only the pure gold that abides.

But we are certain of one thing, and that seems to be the most pathetic of all: that if the average man of the street, friendly to Christianity but unskilled in dialectic, had to choose between Professor Foster with his quiet, amiable, and earnest Christian life, and the noisy tribe of clerics and paragraphers who have taken upon themselves his denunciation, he would say without hesitation that the former came far nearer than the latter to his conception of the spirit of Jesus. And meantime Christianity suffers at the hands of those who are of its own household.

\*Chicago, The University of Chicago Press, \$1.00 net.



## The Trend of Events

By Alva W. Taylor

### WILL THE CARNEGIE FOUNDATION VETO?

It was a matter of rejoicing among many educators that the Carnegie Foundation Trustees would have the power to raise educational standards. This they would do by making certain conditions for the granting of pensions to retired professors. This also meant that the power of the purse was recognized as greater than the power of educational ideals. In other words institutions of learning were accused of being amenable to demands made by the Foundation Trustees and would raise their standards to get their teachers' pensions when they would not raise them for the more idealistic reason that good education demanded it. Unfortunately college competition too often degenerates into a scramble for students rather than rising to a worthy emulation for thorough-going courses of instruction.

Recognizing these eminently human facts, the conditions imposed by the Pension Fund were hailed with satisfaction even by the very men who felt the thralldom of the competition for students. They saw the yoke of necessity removed from their shoulders. They welcomed the veto this 'new power of the purse' would exercise. It provides, not for the man most in need—the self-sacrificing teacher in the small college who has spent his life on less than a living salary—nor for the man who has given most necessarily for the cause of education, but for the college which upholds high educational ideals without reference to the worthiness or needs of the individual teacher. It also puts high premium upon non-sectarian education. These two ideals—efficient curriculum and non-sectarian education—are certainly worthy, and the Foundation endeavors to make individual exceptions of the most noteworthy teachers who have given their lives in colleges not measuring up to the standards.

Now the question arises, How far will the trustees go in their exercise of the veto? Georgetown University has been removed from the list. President Needham says they were given no hearing and calls the action "hasty and prejudiced and unjust." He declared the standards have not been in the least lowered and that the assets are greater than they were when they were accepted by the Foundation. President Pritchett, of the Pension Fund, intimated that they no longer qualified on those two propositions and definitely charges that they discharged two professors for reasons which the Pension Fund Trustees could not approve and that the administration of the Political Science department is not satisfactory. These latter two complaints are the ones that arouse suspicion. Will the 'power of the purse' be exercised to scrutinize the engaging and discharging of teachers and thus hold power of veto over college authorities? Will the administration and instruction in political and social departments be subject to the same scrutiny? Here is a tender spot when millionaires provide funds. How far will educators be unconsciously biased by the great need of caring for that most worthy and least paid of all our public servants—the college teacher?

### WHEN BUSINESS PROBES BUSINESS

We have had the era of the "Uplifter," and are yet in the heyday of his reforming reign. When he pricked the beast too deeply he was railed at as a common public gossip and termed a "Muckraker." Like many a term of derision it stuck and was justified by the muck upturned and thus revealed. He may have exaggerated somewhat at times but his case called for the evangelistic type of exaggeration. He must make an appeal that would arouse the dormant public conscience.

Now we have an example of what is said when business gets to probing business. The Illinois Manufacturers' Association has been investigating the railroad business and its methods. Here are some of the things said in the final report:

"Modern railroad managers and financiers cannot be trusted to manage their properties for the best interest of the public."

"Reckless and unconscionable financiering has done a hundred times more to injure the country than all the mistakes of legislators."

"The New York financiers must have their interest whether the employees get their wages or not." This after exposing the fact

that the Burlington discharged 18,000 men but paid interest on \$220,000,000 worth of bonds that had been issued in lieu of \$110,000,000 worth of stock "thus paying double interest instead of single dividends."

In speaking of the like but more startling "financiering" operations of the Rock Island it is called the Rock Island "waterway" in honor of the principal element in its so-called capitalization and bonding. They say "the rings that have controlled the Rock Island 'waterway' have added enough bogus bonds and stocks to the capitalization of their various companies to pay the cost of a ship canal that would carry the largest ocean steamer and battle ships from the Gulf to Lake Michigan."

They add that this watered capitalization is just as much a public debt as the \$20,000,000 voted to build the ship canal "because shippers and the public will be forever taxed to pay the interest and dividends" and it "creates millionaires by mortgaging the resources of the state and the country."

### LLOYD GEORGE'S GENIUS

David Lloyd George is foremost among the new notables that the incoming of the Liberals have created in Britain. Toryism is always strong as a combination because it is the party of special privileges and privilege has one and only one scruple and that is the common one of self advantage. Liberalism is ever the party of conscience and progress and necessarily is of many opinions and plans. It usually governs by a coalition on certain common grounds and is weak on all minor proposals for the differences of theory and plan dominate.

Lloyd George's genius is shown in the adeptness with which he proposed a budget that would keep the various elements together on a great principle and put virility into what threatened to become a weak majority though one great in numbers. He did it all by putting into the budget his famous tax on land values. The Lords would never consent to a valuation of their lands. The only hope for their monopoly was in its being let alone. Lloyd George imposes a small tax, so small that it could not be called burdensome but to lay it must have a valuation of all lands made. The Lords cannot reject one item of the budget; they must accept or reject it as a whole just as it comes from the Commons. If they reject it government is in chaos for lack of appropriations and the reason must appear to the mass with too much evidence, and the agitation to "end or mend the Lords" would menace their very existence. There is a new confidence in the government and a new lease of power for the Liberal party and its "social program." The Lords also veto temperance legislation because of their immense holdings in breweries. It may also meet a Waterloo in some budget proposal.

It is a part of the century-long struggle between class and mass and the people always win in the course of time. England will be ruled by her Commons.

### FOR GOOD (SALOON) GOVERNMENT

The United Societies of Chicago exist for the sake of good (?) government. One half of their officers are either saloon keepers or earn their living in direct service of the traffic. The unadulterated Americanism of their leaders is doubtless representative of their constituency, also. Here are representative names: Germack, Pfeiffer, Pettkoske, Cervenka, Henius, Geshkewich, Chudacek, Michaelis, Lackovich, Navigato, Tehlar. Other such as Richter, Hus, and Egger are less terrifying to American lingual attempts but quite as well identified with the simon pure American blood of these "good government" patriots.

### FLORIDA ON THE FIRING LINE

Florida will join the white columns that so honor the Southland. She will vote on state-wide prohibition at the next regular election, viz., the autumn of 1910. There are but 330 saloons in the state and out of her 650,000 people more than 525,000 live in "dry" territory. Thus local option leads to state-wide prohibition.

South Carolina has but seventy-five dispensaries left, two-thirds of Virginia is "dry," 77 per cent of Old Kentucky's people dwell apart from their state's ancient anathema, in Texas 200,000 of her 265,780 square miles are "white," Arkansas will be in the all white column before Florida and Louisiana brings up the foot of the procession with but one-half of her people in prohibition territory. The other six southern states are straight out prohibition.

Gov. Stubbs, of Kansas, has ordered that all drinkers be "fired" from state offices and only tetotalers appointed.



**RADIUM GETTING CHEAP**

Some English savants have paid for a few grains of radium at the rate of \$750,000 per ounce. New finds of pitchblends have been made in Portugal. This will spoil the contemplated monopoly of Australia. The above purchase was made for cancer cure experiments. Here is a new hope for Carnegie's desire to die poor.

**WASHINGTON STATE CLIPS CUPID'S WINGS**

Out in Washington State, Cupid is forlorn. He can no longer lead romance riot. All applicants for marriage licenses will hereafter be compelled to present a certificate of health. One state proposes to help the children choose whom their parents shall be. There will be many Gretna Greens along the borders, no doubt, until Idaho and Oregon go and do likewise. Romantic brides will resent such efforts to interfere with their future "joy" though common sense knows it is for their best welfare.

**CIVIC REFORM CALLING ON THE PREACHERS**

New York has a Bureau of Municipal Research. It exists to throw the light of fact on all city problems in that metropolis. It gives the common man an intelligent basis for judgment and for his vote. Cincinnati is adopting the plan and has called a man from the New York Bureau to head the work. The New York Bureau has called in the preachers. They can furnish the facts but even facts do not always arouse a conscience and a will to act. The preachers have the vantage point and can always furnish a good public conscience when they agree on a propaganda. New York's next budget calls for \$170,000,000. State governments with the same population call for but one-tenth as much. It illustrates the contention that city administration is not government so much as it is social welfare. The preachers are expected to consider the budget as a means of social service and to induce the voters to

do likewise. This will be revolutionary doctrine to Tammany. It is hoped it will be a revolution that will put an end to Tammany. All prominent mayorality candidates admit a waste and steal of at least \$15,000,000 annually through political spoils-of-office methods.

**SHARP SHOOTING OR KINDNESS IN THE SCHOOLS**

It has been advocated by some that the youth of the public schools be organized into rifle corps and taught shooting by competent marksman. Illinois has a new law which requires the public school teachers to "teach honesty, kindness, justice and moral courage" and to give not less than one-half hour per week to such lessons, apart from all other studies. It also forbids the killing of animals for dissection and experiments on living animals and puts instruction in kindness to all animal life in their place. A Christian civilization ought not hesitate long between the two plans if it really believes that the child's life will follow the suggestions planted in the youthful mind.

**ANOTHER CHURCH DECREASE**

English Wesleyans report a total of 490,744 members, a loss of 1,262 from last year's membership. They have a greater proportion of lay preachers and thus of evangelistic zeal than most church bodies. They are perhaps suffering somewhat from the revival wave's ebbing and mayhap from efforts to enforce their discipline in a time when many men believe their own consciences the best rule for individual conduct. It is said that of the 25,000 Wesleyan sermons preached each Sunday, 20,000 are by the lay preachers. To some the decrease will suggest the inadequacy of lay preaching. But denominations dependent wholly upon an educated ministry have like reports to make. The cause must lie deeper.

## Editorial

Mr. John R. Mott has been elected executive secretary of the Federal Council of Churches of Christ in America. He has been for twenty years the inspiring personality in the World's Christian Student Movement. His good sense and enthusiasm are the main factors in the brilliant development of this most significant organization. If he can be persuaded to undertake the leadership of the Federation movement there is no doubt in anybody's mind that the superb program to which thirty denominations were committed in Philadelphia last December will be carried to a brilliant consummation. Probably the modern church does not afford any man a more important opportunity than that involved in this office to which Mr. Mott has been called. A prophet he must be, and a leader of men, with a vision of the King in his beauty and the land stretching far away. No man can be named who better qualifies in endowment, training and experience for this great work than John R. Mott.

Let no reader shy at the article by Professor Sharpe because of its formidable length. Start in at the beginning and read three paragraphs and we will guarantee that you will read it through. His discussion has especial timeliness just now when the air is full of talk about certain heretics—notably Foster of Chicago and Wenley of Michigan. Heretics are not unmixed evils. They at least have this virtue, that they make men think seriously into matters that they have always taken for granted. To think is to doubt, and it is well for us to have so well-balanced a statement on the value of doubt as Mr. Sharpe has given us. We are not numbered among those who regret the discussion of religious topics by the secular press and the lay mind. Some very foolish things will be said by untrained people. Both the orthodox and the new positions will be mis-stated, no doubt, by those who are not acquainted with philosophical method. Possibly some will lose faith for a time. Nevertheless we believe discussion, thinking, conscientious doubting is better than routine religion devoid of consciousness. Such doubt is faith in the making, and when it is finished the world will be richer than ever in its possession of truth.

The Cortland, Ohio, Herald prints the introductory chapter of a forthcoming volume on "Alexander Campbell and Christian Liberty," by Rev. James Egbert, pastor of the church of Disciples at that

place. Judging by the statement of the author's purpose and the definition of some of his conceptions exhibited in this introductory chapter we predict a very readable contribution to this timely theme. This paragraph may whet the interest of others as it has our own to read the body of the book:

"A man's theology is a reasoned, systematic, intellectual expression of what he conceives religion to be—what it means to him. His religion is his life in its relations with the Divine Being—it is a communion with God, consisting not only of thoughts, but feelings and deeds often too great to classify and frequently bursting from the soul spontaneously. Hence, it is not in the theology, which was partial and for the times, but in the religion of Alexander Campbell, that we will find the constant truths. They are the truths that surged in his soul, longing for expression, and burst through at rare and favored moments. So he comes to us not more in what he consistently thought out than in what he felt, did and aspired unto."

There are many who bewail the relaxing sense of sin in modern life. It is more difficult than in former times for the evangelist to create a consciousness of sin to which he can offer the orthodox remedy of grace. This lack of vividness in the experience of repentance and conversion must not be taken as an altogether unfavorable sign, however. And the evangelists who best know men and the gospel will not regard the presence of a vivid sense of sin as an indispensable condition of spiritual renewal. On this point Rev. Joseph Dawson, in a little work on the book of Job, has the following suggestive remarks: "What a calamity it would be if the physicians of the body were to take their cue from the physicians of the soul, and endeavor to deepen in their patients the sense of disease! How the public health would be lowered and the death-rate augmented! Fortunately the reverse is their practice, and medical science is realizing more and more that one of the most powerful restoratives is to fix the mind of the invalid, not on the seriousness of his malady, but on the possibility of its cure. What needs to be impressed upon men is the greatness of their nature, the magnificent possibilities, intellectual and spiritual, latent in the depths of their being. This it is which, when wisely achieved, awakens reverence and confidence, and stirs the springs of effort. Man is not a 'worm,' nor 'a guilty condemned malefactor'; he is a son of God, and therefore the child of Hope."

The Carnegie Foundation is furnishing occasion if not the motive for many colleges breaking the formal bonds that hold them in control of religious denominations. Among our own schools Drake University was the first to change its charter so that its faculty members might enjoy the pension provisions of the great Carnegie fund. Other colleges, including Butler and Transylvania, have done likewise and it is now announced that the venerable Charles Louis Loos of the latter institution was recently voted a pension of \$860 per annum for the rest of his days. Remembering his distinguished services to the cause of education and missions, the entire brotherhood of Disciples will rejoice that Professor Loos has been thus awarded this merited recognition. Probably the most important school yet to consider expunging from its charter all sectarian tests either as to faculty or trustees is Brown University. A committee for the purpose of canvassing the question made its report commencement week, unanimously recommending the abolishment of the denominational test. This report treats of the principle involved in so doing in the following words which seem to us to effectively answer the criticisms made against the schools that are conforming to the terms on which Mr. Carnegie's benefactions are made available: "If we were as a corporation seeking pensions for ourselves, our motive would indeed be selfish or sordid. We want these pensions for the self-sacrificing men who are toiling, in many cases, on a meager salary, and for their wives and children. If we were parting with any principle, or ignoring any obligation in order to secure such pensions, we should indeed be selling our birthright for a mess of pottage. But in simply asserting our birthright more clearly, and adhering more closely to the purpose and spirit of the founders of the university, we should be sacrificing no principle, and should be gaining much for the men who make the university. We should be merely throwing aside fetters that impede us, avoiding misconstructions that pain us, and making clear to the world the real temper and spirit of the university."

Secretary Orvis F. Jordan, whom the Chicago ministers appointed as Transportation Manager for the special train to Pittsburgh, made a visit to the centennial city last week for the purpose of reserving accommodations for Chicago and headquarters for the Christian Century. The Hotel Henry, one of the finest and most convenient hostleries of the city, was selected. Mr. Jordan will announce next week the rates at this hotel. He reports that accommodations are being rapidly engaged, one hotel announcing that it has not one room left for convention week. The local committee is undertaking to secure thirty thousand rooms in private homes for the accommodation of guests. It is important for those who will join the Chicago party on the Christian Century train to get their names to Mr. Jordan as soon as possible stating what price they wish to pay for rooms. Even at this early date communications have been received from friends in Illinois and in western states who indicate that they intend to join the Chicago party enroute to Pittsburgh. Chicago Disciples are taking keen interest in the convention and it is expected that a large and representative delegation will go from here. Mr. Jordan visited Brush Run, West Middletown and Bethany, taking over one hundred pictures. He will tell the story of his trip in a series of articles on the Chicago page, beginning next week. We can promise our readers some mighty good reading, illustrated with the author's own pictures. These pictures, by the way, have been made into lantern slides. Mr. Jordan told the story of his trip to his Evanston congregation last Sunday night. He is an adept in the use of the stereopticon. The people manifested keen interest in the centennial. We suggest that a "Pittsburgh campaign" be conducted in all our churches in Chicago during September by Mr. Jordan with the aid of his stereopticon. During July and August if pastors anywhere in the central West wish to quicken interest in the coming convention in the hearts of their people we can commend no better method than to invite Mr. Jordan to bring his lantern and tell his story.

## Mother

When we turned away from the little plot of ground, "God's acre," where we had laid her body, by the side of others dear to her, I felt less than ever before that it had been a burial of the dead. It was but the reverent, fitting bestowal of the body she had worn. But she was not left in the grave. She is not dead. Indeed she does not seem to me even asleep, but living, conscious, helpful, a kindly, gracious presence, just as she has been to us these many years. And with the close of life's exacting day, and her quiet passing

"To where beyond these voices there is peace,"

there has come back to us the sense of her strength and beauty that fell into shadow during the wasting days of sickness and suffering.

My earliest memories of my mother are interwoven with her songs. She seems to me to have lived her life in the atmosphere of music. Till age came on she sang often the songs of her girlhood. Some of them were the simple ballads of those years, and some of them were the great hymns of the church, whose music never dies. I can recall every line of them, and even the variations of her voice as she sang them. Such songs as "O Mother, Tell Me of the Star," "I'm a Pilgrim, and I'm a Stranger," "Tell Me, My Savior," "In the Christian's Home in Glory," and "Tarry With Me, O My Savior," were very often upon her lips. She sang them as she rocked her children, as she went about her household work, and as she sat in the twilight. There was one especially which she loved. It was Tennyson's "May Queen," and though it seemed a very long poem to be set to music she loved to sing it. I came to know that poem through all of its stanzas, the joy of the first May Day, and the pathos of the last, as she sang it. My father's favorite hymn was, "My Gracious Redeemer I Love," and how often we have sung that hymn in the prayer-meeting and at the family worship, with others that we loved.

Our home was a church home. Father and mother were both devoted to the group of Disciples. For its sake they had made many sacrifices in the first days of their married life, when to be a Disciple was to be everywhere spoken against. There were no preachers in the family, but father and mother bore their effective testimony in the prayer-meetings, and mother at least had hopes for her sons, and took them daily to God like the morning and evening sacrifice. We were often blessed with visitors, preachers of the gospel, prophets passing our way like Elisha of old. We had our prophet's chamber, and no greater pleasure ever came to us

than their tarrying with us by the way. It was always an event when one of them came. It seemed to be understood by us all that if one of "the brethren" came to the town he must abide with us for at least a meal. They generally called at my father's store, and he brought them to the house. There were no telephones in those days, and often the first warning my mother had of the event was father's arrival with the guest at the noon or evening hour. Yet I never saw her disturbed by these happenings. As a very dear and life-long friend said at the services held in the old church, "She received with quiet grace and dignity, whether in calico gown or dress more pretentious, and made no apologies." But hospitality was simpler and less formal with us then than now. We were not ashamed to let the heartiness of the welcome and the joy of Christian fellowship compensate in some manner for the modesty of the entertainment. And what a joy it was to sit in the evening time and talk together, guests and hosts, of the spread of "the cause" as we loved to call it, and the victories of "the reformation." Often, too, it was the Bible that engaged the thought of the little circle. Passages that were not clear to my parents were searched out and explained by the stranger within our gates, and I sat by and listened with wonder, thinking no men could be as learned as the men of God, who tarried with us. At such times I was allowed to "stay up" as a special favor, while my small brothers were put to bed. I never wearied of the talk, but when "the chapter" came, and afterwards we knelt in prayer, I fear I did not always keep awake. I have memories of more than one occasion when my mother gently lifted me up, at the end of the prayer, and I awakened with surprise and chagrin to realize that I had fallen asleep in the midst of the worship.

I was born near the close of the civil war, and its events were very fresh and vivid in the thought and conversation of my parents in my early years. My father and his brothers, together with a brother of my mother, were in the service. My father was unable to qualify in the army, owing to physical disabilities, but was accepted in the hospital service of the Sanitary Commission, and was in charge of one of the hospital boats that went back and forth between Washington and the front. During a portion of the time mother remained in Washington, a young wife, new to city life, and very lonely at times, as her journal shows. Under date of June 16, 1863, she writes, "One year a happy wife. A short year." Some of the entries of those months are very pathetic in their record of lonely watching and waiting, while her husband was away on his



uncertain, arduous and often very dangerous duties. Later on she was permitted to go with the hospital ship, partly as nurse and partly in charge of the supplies. This was a very trying yet happy work for her. Every battle meant a fresh experience of the horrors of war. The sick and wounded men were brought on board in every condition of distressing disease or horrible mutilation. How often has my mother told me of incidents connected with the difficult, yet necessary work of those months. It was but shortly before my birth that she left this work and went back to the old farm home in Michigan, where her parents lived and where a few months later my father joined her.

My mother was my first teacher, and for many years the only one I had. It was father's feeling that a child should be taught in the home if circumstances made it practicable. He had no antipathy to the public schools, and was an active supporter of the work of education in the little city where we soon came to live. But he believed that it was both the duty and the privilege of parents to teach their own children as far as they could. For this reason I never attended the public school. My first entrance into the class-room was as a country school teacher, at the age of seventeen, and my earliest experience as a formal student was at the opening of my college work. In all the years preceding, mother taught me. As a girl she had enjoyed the simple advantages of the district school near her home. But she had read much, and later had taught that same school. Her reading was always of the best, and in the town where most of her married life was spent, she took eager advantage of public library, pictures, literary classes and special Bible studies, in which she delighted. I have vivid memories of very early journeys to the small public library just taking form in my young boyhood, of a Shakespeare class, carried weekly through several years by a scholarly and gracious Presbyterian minister, where mother and I were constant attendants, and of most stimulating Bible lessons given by one and another of our own pastors. Especially do I recall the teachings of Enos Campbell, whose Tuesday evening classes in the Epistle to the Hebrews were an unfailing source of profit to us all.

But it was at home, in the well-remembered upper room, that the foundation for my education was laid. There we worked to gether, mother and I. History, literature, mathematics, psychology, grammar, civil government and the Bible were our text-books. I fear it was not a very balanced course, and the modern school teacher would scan it in vain search for several disciplines now regarded as quite essential. More than that, I fear I was but an inept pupil in some of the studies. Grammar was a forbidding ground to me, and I know my mathematics must have been mother's despair. But literature and history we both loved, and most of the poetry and biblical text that I know, I gained in those days. With infinite tact and patience my mother, in the intervals of her household duties, kept me steadily at my tasks. Father joined in the work whenever business permitted, but it was mother who took the responsibility, and if she did not deal with me as relentlessly as Ruskin's mother did in their Bible studies, it was not because I was an apt or enthusiastic learner, but because of her own interest in the studies and in me. I have never ceased to be surprised at the extent and accuracy of her knowledge, remembering the meagerness of her school advantages. To the close of her life I found constant occasion to avail myself of her information, and to test its accuracy with unfailing satisfaction.

I think one who knew mother in the closing decade of her life would have fancied her whole experience to have been calm, serene and uneventful. She lived a full and rich life, in the memories of the past and in her daily employments. Yet there were shadows over some of the years which might well have left their dark impress upon her. My father was a business man of exceptional energy and success. Our home in my boyhood was amply provided with the comforts and a few of the simple luxuries which might be expected. My parents looked forward with confidence to the joy of giving their sons adequate educational advantages, and possessing for themselves an ample competence for later life. Then suddenly everything was changed. In the crisis which overtook much of the business of the country my father was caught, and we wakened one morning to know that events, which apparently no one could foresee, had swept everything away. I was rather too young to understand it all, but the consultations in the home, the changes necessitated by the misfortune, and the efforts made to retrieve the disaster, all came back to me now. It seemed for a time that something might be done. My father set himself to pay off his debts with the determination that no statute of limitations or debtor's refuge of any sort should excuse the fulfilment of the last obligation. And in this he nobly succeeded. But the hardships of those years were brought to their climax by an accident which came

just short of ending his life, and which left him stricken of his power an invalid for the remainder of his days.

The tragedy of those years I cannot describe. I was making my way through college, and came home only in the vacation. My father was the shadow of his former strength and efficiency. The younger boys were growing up and did all they could. It was heart-breaking to see the economies to which the household was reduced. It was enough to break any but the firmest spirit. Yet my father and mother bore it all with serene and quiet patience. Mother's faith and courage seemed very wonderful to me. She would hear of no change in our plans for an education. They were very happy in the home, she said. The church was theirs, and their loyal friends unchanged. In all this she seemed never discouraged or unhappy, though through it all she was the chief burden bearer.

Then came later years of happiness. The boys were finishing their college work. A new home was made for my parents in this city. Father took up with never-ceasing joy the pastoral duties of our little Hyde Park Church in this city, and mother was happy in the lives of the younger people gathered in the church and university. She was the mother of us all. When later sorrows came they never broke her spirit. The two younger sons, always her special objects of care because they were never quite robust, left us one after the other just on the margin of manhood. They had finished their college careers together, had taken up the work of the ministry, were married on the same day, and had been inseparable in all their plans. They were comrades in life and in death they were not divided. Yet in the short interval between their departures, Father went on into the larger life, and so the three of them, yielding to the ills of nature they had held at bay for years, left us within what seemed the briefest space, to wonder at the great mysteries of life and death which take from us those on whom we have so firmly counted for companionship and counsel. But we loved to think of them, mother and I, as already finding the joy of fuller life, and busy

"In those great offices that suit  
The full grown energies of heaven."

Mother's courage in these months was very wonderful. As her friend, whose words I have already quoted, said, "In the loss of her sons and her beloved husband she experienced her share of sorrow. But she did not wear her dead upon her sleeve. Only to her most intimate friends did she talk of her bereavement."

Perhaps, however, the fact that has most strongly impressed me was her joy in new and expanding truth. She passed all her earlier life, and till far past the plastic period of age, in an atmosphere undisturbed by inquiries into the origin and nature of our Christian faith. The questions of criticism and science, which have so disturbed our generation came suddenly upon her in her new and later home, almost without warning. At first she was profoundly disturbed. It seemed to her that the pillars of the world were trembling, and the foundations giving way. She listened with eagerness, and yet not without misgivings, to the voices which challenged the older order of her thinking. But gradually there came to her the new and expanding vision of the Kingdom of God. She not only found that her faith was unshaken—it was deepened and enriched by her later readings and studies. Thus she became not only the comforter of the bereaved, but the counsellor of those distressed by doubt. She never ceased to inquire, to challenge, to dissent where she was not convinced, but she said with deepening conviction, and growing joy, that all truth is God's, and that all life is one. Her faith in the Christ and her confidence in the certainty and glory of the life to be were like a light shining with ever-growing radiance unto the perfect day.

And so when her friends, neighbors and companions in the faith came to look upon her face and lay their offerings of appreciation around her, we not only felt that she would have appreciated it all, but that she really heard the words of love and knew our affection and our grief,

"Rejoicing in our joy, not sharing in our grief."

We took her body back to the old church she loved so much, and there after the service we left it all through the quiet night in the place where so many happy years were passed in the companionship of husband, children and friends. Then in the early morning we journeyed out past her old home, her birthplace and the birthplace of her first child, feeling all the time that there was happiness to her in these revivals of old memories. And then we laid her body in that sacred circle which the earlier coming of husband, infant, parents and kindred had made beautiful. But we did not leave her there. She abides with us in all the tender offices of love, in the quiet benediction of her presence, and in the sure hope of the life that is life indeed.

H. L. W.



# The Positive Value of Doubt

By Professor Charles M. Sharpe

Does it not strike you as a rather singular thing that a teacher of religious matters should be asked to speak\* upon such a theme as the present one? The teacher of religion is supposed to be above all things interested in the development of Faith and to abhor doubt with a perfect abhorrence. The fact that I am asked to speak to this subject I choose to take as a very high compliment to the vigor of my intellectual and spiritual powers of assimilation. It is sometimes said of a pugilist that he "has a remarkable ability to assimilate punishment." Is it not high praise for the theologian that he has large powers for the assimilation of interrogation? But I am wondering what next the religious teacher will be asked to digest for his intellectual and spiritual nourishment. I would not be much surprised if some day a high-browed junior or deep-eyed senior should come into my office and say, "Mr. Sharpe, we would like very much to have you make a little talk upon 'The Spiritual Compensations of Iniquity,' or, if you prefer, 'The Ethical Function of Satan.'"

## Can We Capitalize Our Doubts?

Now, it may fairly be questioned whether we can capitalize our doubts; though it may easily be possible for us to make gain by reason of the scepticism of others, provided we ourselves have our stand upon certainty. A certain clergyman turned several honest dollars for himself by inserting in the newspaper the following advertisement, "Religious doubts and difficulties removed. State your doubt and enclose one dollar for reply. No charge to the poor. Rev. John Blank, A. M." One is inclined to think those who responded were troubled not so much with doubts as with an overplus of credulity.

But, coming now to our question. This subject is seriously proposed and shall have serious treatment. It is, indeed, an eloquent testimony to the irrepressible faith and optimism of the human spirit, that we should believe nothing human to be without some positive significance. Seeing that there has been a constant cloud of questioning and doubt hanging upon the flanks of human progress through all the immemorial years, there must be some useful purpose it has served. Men's doubts and fears as well as their faith and hope have sped them forward toward the distant goal. Questions everywhere! to right and left, to front and rear!

"Curious of life and love and death they stand

Outward along the shadowy verge of thought;

Rebels and deicides, they rise unsought  
And spare no creed and yield to no command.

On all the heights and at the farthest goal  
Set by the seers and christa of yesterday

They watch and wait and ask the onward way;

They storm the citadels of faith and youth,  
And gazing always for the stars of truth,  
Crowd in the glimmering windows of the soul.

—George Cabot Lodge.

It is our task in this address to inquire for the rational and moral justification of this faith in the value of doubt, and first of all we must clearly analyze our problem.

## The Inquiry Outlined.

The successive steps of our inquiry, I take it, must be about as follows. What is doubt;

\*Prof. Sharpe's article was first presented as an address before the students of the State University of Missouri.

what is value, particularly positive value; has doubt positive value and if so what and how great; what are the limits within which doubt may be wisely encouraged in order to get the maximum of benefit from its exercise; if it has not positive value, may it have some other sort of value, if so what; if instead of value doubt has nothing except harm how shall we escape its noxious influence.

First, then, what is doubt? There are those who would immediately answer, "doubt is simply not believing; it is denial." The answer is not wholly at fault either. There is an element of denial, of negation in doubt, but that this is not the whole of the matter is evident upon just a little reflection. For let it be asked why a given proposition is doubted and it must be at once plain that it is because of a conflict between that proposition and some other that is held to be true. No one would be concerned to deny any given statement except in order to affirm some other with which the first is in conflict. It appears therefore that the moving force in doubt is not the mere will to deny but the will to assert. It has been often sought in the history of Philosophy to establish absolute skepticism, to universalize negation. The attempt has inevitably failed. As Sidgwick says, "A skepticism which can erect itself into a system is already something other than skeptical; it is too self-satisfied to deserve the name it assumes." It has been often pointed out that, when the old sophistical skepticism taught that there is no truth, that if there were it could not be known and that if known it could not be communicated, it contradicted each of the propositions it delivered. For, first of all it gave out these propositions as truth, and therefore could not deny all truth. Second, it tried to prove by argument the truth of these propositions and was therefore in its own interests compelled to assume the validity of the laws of thought according to which it reasoned. Thirdly, it could not deny the possibility of communicating truth at the very moment it was trying to convince men of the truth of its own doctrines.

## Doubt Not Hostile to Deeper Faith.

Doubt is not then merely denial. It is rather the questioning attitude of the mind. It is in fact the guarding of the portals of truth; it is the search for deeper grounds of belief; it is that which preserves faith from degeneration into credulity. "When our minds are full of questions we are likely to be on the lookout for facts." As doubt can never be the first attitude of the mind (which always begins with entire confidence in all its perceptions) so it can never be its final term. 'Tis ever faith that drives men on to doubt, and doubt leads on to faith. We should then be in serious error if we put doubt in antithesis with faith. It is rather the opposite of mental stagnation and indifference. It is the refusal passively to accept faith as a free gift, and rather the disposition to achieve faith by diligent examination of evidence. And this is what the poet meant when he wrote "There lives more faith in honest doubt, believe me, than in half the creeds."

But what now is value, and what, particularly, is positive value? I think it will be agreed that the fundamental idea of value or worth is the capacity to satisfy wants. The things that have value are those which in the using gratify human demand or need. From this point of view there will be

as many kinds of value as there are classes of needs or wants. Also, things may have immediate value in so far as they minister directly to human wants or they may have mediate or instrumental value in so far as they contribute to the attaining of that which has immediate value.

## Relative and Positive Value.

Corresponding to this distinction between mediate and immediate value we may make a distinction between relative and positive value. We may say that anything which directly satisfies a human want has positive value to the individual whose want it satisfies. That which enables one to obtain something that directly satisfies his want has relative value. For instance, Johnny Jones has a violent craving for mince pie. A mince pie would have positive value for him. But the pie is upon a very high shelf which he cannot reach without means. A high chair or a box upon which he can climb and so get the pie will have relative value for him. The pie is good in itself, or rather good in himself, whereas the box is good only as an instrument contributing to the end in view, namely, the satisfaction arising from the sense of fulness which ensues upon the absorption of the pie.

We are now ready to ask whether doubt, conceived as the questioning, examining attitude of the mind, possesses positive value. Does it directly minister to any felt need or want of human life? We have heard much of the will to believe and we all know the sense of positive pleasure and satisfaction which follows upon the discovery of what we feel to be the indubitable fact. We feel that there is self-realization in certain conviction of truth. Is there also in human nature the will to doubt? Is the questioning, criticizing mood one which is in itself pleasurable? Does one rest in it with a sense of self-realization? Or, does one fret against the everlasting query and regard the doubt as something to be by all means transcended and overcome wherever it is found?

## Purposive Activity the Essence of Life.

It is not to be denied that there is a certain value in the pleasurable sense of exhilaration which accompanies motion. Life is essentially active and no human being can be satisfied by absolute quietude. But motion, or activity is not the whole or the chief element of life. The essence of human life is purposive activity. Hence there is no positive pleasure or self-realization for normal human beings in a perpetual "waltz-me-around-again-Willie" mode of existence. Perpetual flight upon the wings of interrogation would grow fearfully monotonous were there not rest stations where one may feel the solid ground of assurance beneath him. The exhilaration of motion, the joy of adventure would fail were there not the expectation of arrival. Doubt in order to have value must ever be a middle term between the faith which was, and that which is to be. Its value is essentially that of means and not of end. It is relative and not positive. Nevertheless its value is real and not fictitious. As a means it is indispensable to life, for without it progress would be impossible and the ends of true and lasting knowledge would be unattained. For this the poet sings:

"Not for such hopes and fears,  
Annuling youth's brief years,  
Do I remonstrate: folly wide the mark!  
Rather I prize the doubt  
Low kinds exist without,

Finished and finite clods, untroubled by a spark."

As long as we live in an unexhausted Universe, and as long as progress in the deep things of Nature and of Life is considered a good, we shall attach value to the spur of doubt which urges us onward in the quest of truth.

#### Shall We Cultivate Doubt?

But is doubt always and everywhere of equal value? Is it something to be cultivated? This we may well doubt. In fact the doubt which is of value is that which is native to human nature. It springs up spontaneously upon occasion.

There is a kind of doubt which is nothing but mischievous, useless and pernicious—the doubt which takes delight in doubting just because it can. This is the doubt which has been diligently acquired as a habit of which its possessor is proud. He displays it upon all occasions. It is the doubt of the professional iconoclast who feels that he has a commission from the powers that be to pluck up, and to overthrow, and to cast down all that has been or may be built. Such doubt has no value. To have value doubt must spring from some glimpse of new truth. It must spring from positive difficulties and not merely from the artificial possibility of always putting another question.

In the realm of morals and religion there are two classes of doubts. There are those which are incident to moral and spiritual growth. There are also those which spring from moral failure and spiritual decay. The value of the doubt one encounters along the road of life depends upon whether he meets it as he travels the upward way or as he toboggans down the devil's slide. Paul had some doubts but they led him to a magnificent faith and optimism. He faced the spectres of the mind and laid them. He won his way to higher ground. The strength to do this arose from the fact that he was living in all good conscience before God and men. The preacher of Ecclesiastes had his doubts and upon the basis of them he has given us one of the gloomiest views of human life to be found in all literature. Paul met his doubts going up. The preacher met his going down. That made the difference.

#### When Questioning Passes Into Action.

It is desirable, too, to know when to terminate one's questionings and to act. The doubt which is a spur to progress in that it stimulates investigation, may become a clog to progress if not controlled in the interests of action. Hamlet was cursed with the vice of thinking too minutely on the event and "thus the native hue of resolution is sicklied o'er with the pale cast of thought and enterprises of great pith and moment with this regard their currents turn awry and lose the name of action." "Our doubts are traitors and oft do make us lose the good we else might gain by fearing to attempt." The questioning activity of the mind can never be substituted for the experimentation of life. But for action one must have a conviction of truth. He must have some basis of assured fact. His experimentation will predominantly lie along the line indicated by the facts of which he is surest and which he considers most worthwhile and significant. The life which is smitten with irresolution will be found to possess no intense conviction and will be a thoroughly useless life. "He that hesitates is lost," 'tis said; and so it is if ineffectiveness and futility may be counted as losing a man in this rushing competitive life of ours. If doubt is the balloon bearing us aloft, faith is the ballast which prevents our sailing off into an atmosphere too rarefied for breathing.

#### Dare Religious Ideas Be Doubted?

Let me now say a few words with regard to doubt in the sphere of religious thought. I am quite aware that few would deny the value of the questioning attitude in the fields of science and philosophy. The evidence is too plain and conclusive. Nevertheless many will be inclined to deny that it has any value in the realm of religion. Religion is, by many minds, considered a thing apart from other activities and endowments of our nature. It is something that must be tenderly handled, carefully guarded from the rude touch of inquiry. It is an exotic flower from the warm celestial climes and will endure no breath of chilly questioning winds. "Woe to the unlucky man," writes Froude, "who as a child is taught even as a portion of his creed what his grown reason must forswear. Faith endures no barking of the surface; it is a fair delicate plant transplanted out of Paradise into an alien garden, where surest care alone can foster it. But wound the tenderest shoot—but break away one single flower, and though it linger on for years, feeding upon stimulants and struggling through a languishing vitality, it has received its death blow; the blighted juices fly trembling back into the heart, nevermore to venture out again."

Now if all this were true it would seem that our race ought to be wholly without religious faith by this time. Indeed, one can not see how faith has ever lived in the human breast. For since thought awoke there has been ceaseless questioning, constant change in the religious conceptions of men. The science of religion shows that no religious system has maintained itself inviolate through its whole historical course. If what Froude says were true we should all be in the midst of fetishism, primitive animism or we should have no religion at all.

#### Self-Renewing Power of Faith.

No! faith is more robust than some would have us think. There is nothing known to man which has such inexhaustible power of self-renewal as religious faith. It thrives upon its difficulties. It eventually surmounts them. In the realm of religious thought no less than in those of science and philosophy doubt has been auxiliary to progress. Sometimes the heretic in science and religion has been one and the same person, as in the case of Copernicus. He was regarded as the destroyer of Aristotelian science no less than of Catholic orthodoxy.

If we were to make out a list of the great creative religious personalities of the ages we would find that with few exceptions, they have been the heretics of their day and that they were in revolt against some of the forms of religious thinking dominant then. We should also find that they were men of tremendous faith in the religious and moral character of the Universe. Their questioning attitude toward the religious ideas of their times was not because of a weaker conviction of the greatness of God or the worth of human personality but rather because of a stronger one. These religious conceptions which they questioned did not seem to them to do justice to God and to human personality. In the depths of their own experience they had gotten a vision of the glory and the goodness of God to which the utterances of the current theology were not adequate. Let us note a few examples in the history of Christianity.

#### Jesus Asking Questions.

The first and most illustrious is that of Jesus himself. The first glimpse we have of him is in the temple hearing the doctors of the law and asking them questions. Through his whole active ministry we see him in the midst of controversy with the orthodox and authoritative teachers of his people. They

accused him of destroying the law and the prophets. This charge he denied, saying, "I am not come to destroy, but to fulfill." Nevertheless from their point of view he was destroying, for they identified the law and the prophets with a certain cast iron, changeless system of detailed rules; whereas he regarded it as a vital life principle capable of indefinite extension and adaptation. What was the result of Jesus' questioning and doubt directed against the narrow provincialism of the religious thought of his day? The result was a great universal religion with its twin doctrines of the "Fatherhood of God" and the "Brotherhood of Man"—a religion bearing untold and measureless blessing for the world.

The next great questioner and heretic is Paul the apostle to the Gentile world. He was in revolt against the idea that the blessings of faith in Jesus Christ could come only to those who first became orthodox Jews. His skepticism resulted in losing Christianity from the leading strings of Judaism and setting it upon its world conquering career.

Martin Luther doubted the doctrine of the Papal church. He questioned the authority of any man or institution to stand between the individual soul and God. The result of his skepticism was the freeing of vast multitudes from religious tyranny and the promotion of the sense of personal responsibility, directly to God.

#### Religious Ideas In Constant Change.

What are we to learn from all these illustrations? Simply this, that the human mind and nature is one; that humanity lives and grows; that religious ideas no more than other ideas are final; that change in the forms of thought are inevitable; that the change is, upon the whole, in the direction of larger and more adequate thinking upon the larger area of facts that experience encounters; that a questioning of present forms of religious conception is not a questioning of the reality and worth of religion itself. It is an effort to gain a more perfect form of expression for religion.

There never was a time when religion and particularly the Christian religion was so aggressive nor so hopeful as it is today. There never was a time when its methods of propagation and of service were so systematic, scientific and so efficient. It is a most grievous error to suppose that religion is in a decadent condition because there are in progress great changes in its forms of thought and organization. Mr. John R. Mott not long ago received a written question regarding the progress of skepticism among college and university students in America. Now Mr. Mott, above all men, is able to answer that question. His answer was, "The facts point in just the opposite direction. There is no increase of skepticism. On the contrary, there is less and less of it."

#### No Discouragement in Today's Problems.

The fact that there are great religious problems and that men are very much concerned to work them out to satisfactory conclusions is no sign at all of religious decay. The discouraging thing would be that men should be content to leave these problems unsolved or that they should regard them as of slight importance. The intensity of interest shown in these religious matters is the sign of a vigorous religious life. The problems of religion are commanding the attention and the talent of the very best minds in Christendom and we can not doubt that the same success that is attending the efforts of students in other lines will attend the endeavors of religious students as well. Inasmuch, however, as religion concerns the highest and most ultimate interests we need



not expect men to move with the same rapidity in their acceptance of new viewpoints and in their adjustment to new modes of thought and practice. Herein is conservatism justifiable.

After all it is faith and confidence upon which we live. Let all faith die and we ourselves are dead. For us the only possible religious faith is that in and through Jesus Christ who brings to us the Father. The heart of it is the love of God, nay that God is love, with its corollary, the eternal worth of human personality. To this we must ever cling if we would have strength for life and service.

"Wherefore and thou be wise,  
Cleave ever to the sunnier side of doubt,  
And cleave to faith beyond the forms of faith.  
Faith reels not in the storm of warring words,  
She brightens at the clash of "yes" and "no"  
She sees the best which glimmers through the worse  
She finds the fountain where they wailed mirage."

### The Preacher and His Pulpit During July and August

By Marion Stevenson, National Superintendent of Bible Schools.

These two months are the quiet months of the year and give opportunity for rest and reflection, for retrospection and prospect. The weeks of July and August afford opportunities for planning and preparing for the business year to come. How shall the conscientious preacher best use these few weeks of the hot season?

The great interest of the church at the present time is the Bible school. Many ministers have demonstrated its surpassing value in the work of the church to their highest satisfaction. To say that we have done well argues that we shall not be content until we have done better. The following suggestions may help many a man to make the next year the best year.

Sermons on the following subjects may profitably be preached in all of our pulpits during the summer months:

First; the Bible School and the Great Commission: presenting the two great obligations of the church to evangelize and to teach those who have been made disciples.

Second; The Primacy of the Bible School: recognizing and enforcing the fact revealed in Acts 2:42, that the study of the Word of God under qualified teachers was the first concern of the apostolic church.

It should not escape our attention that this must have been a matter of divine direction to the apostles who were guided by the spirit of truth. It logically follows that it is still the Lord's will that the first concern of the church be the study of His word. Experience has demonstrated that the Bible school is the best means to attain this end.

Third; Bible School Evangelism: This sermon will give opportunity to show the evangelistic value of the Cradle Roll in attaching new families to the church. It will show the value of the Bible school in encouraging pupils and teachers and workers to recruit the membership of the school. There is also in the Bible school the added value of careful and continued instruction in the Word of God, which leads to faith in the heart to be confessed by the mouth. The Bible school holds young people under such instruction during two or three periods of natural decision. One of these comes at about twelve years of age, another at sixteen, and another at eighteen. These three periods offer a fine opportunity for Bible school evangelism. The Adult Bible Class is proving itself a great evangelistic agency. The minister who de-

sires constant evangelism under his own hand will be impressed with the value of the Bible school as an evangelistic agency.

Fourth; Jesus as a Teacher of the Scriptures: A sermon on the above topic ought to impress consecrated Christian people with the dignity of the office of a teacher of the Word of God. No other Christian service brings one into such close or fine fellowship with the Master as that of teaching the Word. The office of teacher will not go begging in any congregation where this theme is properly presented.

Fifth; Jesus as a Trainer of Teachers: Let this sermon declare the fact that Jesus' great work was the training of the twelve. He expended years upon them, and gave them a forty days' post graduate course after His death, and a special qualification after His exaltation. A sermon like this will shame the church that has no care to train those who are to teach the Word of God.

Sixth; The Apostles as Teachers of the Scriptures: Material for this sermon abounds in Acts of the Apostles and in the Epistles, wherein it is impossible to overlook the fact that the apostles gave much of their time to teaching those whom they had evangelized.

Seventh; The Office and Work of the Teacher in the Early Church: from Acts of

the Apostles and the Epistles it is evident that the early churches had a class of persons who made a specialty of teaching. Paul argues that the church is like a body in which each member has its own place for work. Paul also said, "He that teacheth, to his teaching." Let the fact be strongly emphasized that the work of teacher in Bible schools is so exacting, so complex and means so much of weal or woe for the church and the individual that we should be wise and follow the apostolic suggestions of, "He that teacheth, to His teaching." Teachers of the Word of God in our Bible schools should not be burdened with other responsibilities. They should be free to care for their classes as well as to make preparation to become workmen that have no need to be ashamed as they handle the Word of God.

Eighth; The Bible School and Men's Work in the Church: In presenting this sermon call attention to the fact that from the beginning of the Old Testament dispensation unto the new, the work of God was laid upon the hearts and hands of men.

The above subjects for sermons should suggest others which will arouse the whole church to the place of the Bible school and prepare for aggressive and permanent work with the opening of the fall months.

## Centennial Studies

By Dr. Errett Gates

### The Disciples and the Future

The series of articles on the "Conditions and Elements of Success" of the Disciples came to a close with last week's contribution on "The Leaders." Those elements were found in the "Timeliness," the "Democracy," the "Rationalism," the "Evangelism" and the "Legalism," of the movement; and each was found to be a remedy for some ill afflicting the church of the early nineteenth century, and a peculiarity which drew the favor and support of the people. Thus the Disciples have grown because they have supplied a need in their teaching, their spirit, and their principles, which was felt by the American religious consciousness.

It was an American movement and cannot be understood apart from social and religious conditions as they existed in America one hundred years ago. It was a nineteenth century movement and could not have succeeded equally in any other century. It was a Protestant movement and assumed in its attitude the existence of a Protestant world with all the achievements of Protestantism to build on. To the Protestant church it made its appeal and adapted its message and would not have been what it was without the historic Protestant movement. These were the factors which conditioned the movement and made it what it was.

#### Fitness for the Time.

Every element in the success of the movement shared alike in one quality—fitness for the time. The secret of its success was, therefore, the principle of adaptation. It was in keeping with the mind, the ideals, and the aspirations of the age. It was the child of the age, and in its essential features was made after the likeness and image of the age which gave it birth.

There was more or less adaptation or correspondence with the times in all of the larger religious societies; those in which there was most adaptation, prospered most; those in which there was least, prospered least. One denomination almost suffered extinction because of its conflict with the American spirit and ideals—the Episcopalians. Had not its roots been buried so

deeply in American soil, it would not have survived the devastations of the Revolutionary War. It suffered greatly as it was because of its Old World sympathies and inheritances, and not till after a generation, during which it brought itself into adjustment with its New World environment, did it regain its lost strength.

At the beginning of the nineteenth century the Baptists and Congregationalists were the strongest religious bodies in America, and they had most in common with the American spirit, both in their principles and organization. They were the freest and most democratic, aside from the Quakers. But they were lacking in sufficient power of readjustment and elasticity, to enable them to incorporate the Campbells and their ideas. The Campbells tried to affiliate with the Baptists, with whom they had most things in common, but after a trial of nearly twenty years, found it impossible to keep further fellowship with them. The Baptist system had become as hard and fixed in certain parts as the Roman Catholic system, and Baptists would tolerate no changes. There was no room in their fold for the new ideas and practices proposed by the Campbells. The Baptists were wanting in power of adaptation to new ideas and changing conditions.

#### Weakness of Denominations.

This has been the history of denominationalism in every instance—the inability to make new adaptations to a changing environment. This is what creates new denominations and destroys old ones. The old ones refuse or are unable to respond to new needs and services, and new ones are raised up to do the new work which a new generation calls for. The old ones go blindly on their way, harking back to buried truths, mainly striving to keep alive needs and issues that called them into existence in a past generation. When new leaders arise within them, seeking to turn their gaze away from the past and direct it into the present, their voices are smothered in a wild clamor of disloyalty, or they are cast out and forced to go their own way.



### What Will the Disciples Do?

This was the treatment accorded the Campbells when they were cast out of the Presbyterian and finally out of the Baptist fold. They were compelled to build ecclesiastical houses of their own where the free voice of prophecy could be heard unrestrained. What, now, is to be the history of their movement, dedicated to truth and freedom, and to Christ and the lives of men? New generations are fast coming, with their new doubts and fears, their new needs and aspirations to be satisfied, and their new difficulties and problems to be solved. What is to be the response of the Disciples? Will they repeat the weary, painful history of denominationalism in the past? Will they allow their truth and life to harden into an unchangeable system? Will they make the vain attempt to apply old and exhausted remedies to new evils? Will they preach to this generation as they preached to three generations ago?

If they do, the historian at the close of the next hundred years, instead of writing of "The Causes and Conditions of Their Success," will have to write of "The Causes and Conditions of Their Failure." If they fail in the next hundred years it will be because of a want of timeliness in their message, a disjunction with the generations through which they pass.

### Disciples Just Missed Failure.

The Disciples just missed failure in the last century. They came dangerously near keeping the path of reactionary literalism, and miring in the swamp of "Anti-ism." They were saved by a wholesome progressiveness on the part of their greatest leader, who changed his attitude toward so-called "innovations," such as missionary societies, just in time to prevent stagnation. What the Disciples might have been at the close of the first century, if Alexander Campbell had been a Jacob Creath, and Isaac Errett a Benjamin Franklin, may be seen at the present time in that group of churches led by the "Firm Foundation," and typically illustrated in the famous "Sand Creek" church. What a spectacle they would have presented before the modern world, celebrating their

centennial, chiefly remarkable for opposition to organs, missionary societies, and education, and for their zeal against "the sects," against federation, and against the Disciples with a big D.

To such a forlorn people, sitting by the wayside of Christian progress, clothed in the Pharisaic garments of gospel orthodoxy and baptismal perfection, the great march of Christendom toward the missionary and educational conquest of the world is a march into apostasy. The Christian world can but smile at their religious simplicity as it smiles at the simplicity of the Dunkard in his buttonless coat and unshorn hair, and go on its way to the big things of the Kingdom of God. They are but a striking illustration of the singular misadjustment of many religious bodies with the generations in which they live, with the lesson that should be drawn from it.

### Conditions of Future Progress.

The conditions of continuous life for every religious movement are freedom and progressiveness. The moment a religious body surrenders to its reactionaries, and begins to set up the ideas, phrases, and methods of its fathers as ideals for worship, that moment its failure is sealed.

The success of the Disciples in the early nineteenth century lay in their Democracy, their Rationalism, their Evangelism and their Legalism. Their success in the twentieth century will not consist in their steadfast adherence to these elements, necessarily; it may consist in their turning away from them. Some of these elements may be a handicap right now. If these things represent the mind of the next century, then by all means they should be clung to.

But it may be that the next century will call for the abandonment of our Democracy in favor of Socialism; of our Rationalism in favor of Mysticism; of our Evangelism, in favor of domestic and social Nurture; of our Legalism, in favor of Spiritual Growth. If so, then the secret of success in the coming century will consist in the training of a ministry in these ideals, for service in a generation that already holds to them.

tion and Stephen died and the followers of the Nazarene were scattered abroad, then each exile became an evangelist, and the church multiplied by its very division. Here is a realization of large "possibilities of Christianity," both "in individual character" and "in social effectiveness."

3. Next the kingdom began to subdue Samaria and Phoenicia and Syria, conquering Saul at Damascus, and thence through Paul as leader, it spread its influence and established its power among the gentiles, starting from Antioch, the new center of world evangelism. The Holy Spirit is the divine Director. Men and women are his agents. The Evangel is his method. And churches of Christ, founded in the centers of influence, "from Jerusalem even unto Illyricum" on the way to Rome, are his work, achieved with marvelous dispatch; and, perhaps within fifteen years from Antioch, two years labors had borne their fruit in Rome.

But more particularly, we see the method in the work of Paul, the divinely appointed human leader. He not only established churches through evangelism, but appointed in them office-bearers for their development and perpetuation. For every Christian community there were two sorts of labor, continually to be done, "the work of ministering" and "the building up of the body of Christ." For the first there was the "evangelist," and for the latter, "pastors and teachers"—both the direct gifts of Him who ascended on high, Eph. 4:8-12. And to be sure that no part of this two-fold work should suffer, Paul associated with him no fewer than twenty-five helpers, sending them to all parts of the evangelized field.

4. We have now perhaps enough data before us from which to draw conclusions that will at least make a beginning toward answering the question given for our study. And, first, what the possibilities of Christianity are may be readily seen from a review of the dream of Jesus outlined in paragraph one above.

Second, the next paragraph will show us how simply and beautifully the dream of Jesus was realized among the Jews especially, the inner life being somewhat more detailed than among the gentiles as Christianity spread to them.

If now, finally, we ask through what sort of evangelism Christianity may now realize itself, believers in the restoration of apostolic Christianity can answer, by the same evangelism as that by which Christianity once quite adequately realized itself, viz., by perpetual evangelism for every community. A careful study of Eph. 4:11-16 will establish this. Of course this assumes, also, perpetual building up of the body of Christ in every community. The two are indissolubly joined together. This means every preacher an evangelist, and every church doing evangelism all the time, and no periodic "revivals" with their corresponding periodic religious spasms.

Walter Stairs.  
Berkeley, Calif.

## Our Readers' Opinions

### Restoring Primitive Evangelism

Dear Bro. Morrison: I have been reading with very great interest your papers on Revivalism, and the one in the CHRISTIAN CENTURY of June 10 is especially stimulating, and whets the appetite for more. However, I am assuming that the question for your consideration in the next issue, viz., "whether Christianity can adequately realize itself through the present day evangelistic method" is really somewhat negative in its character, and designed to clear the way for some constructive work in subsequent essays.

And in the hope of furnishing you an incentive, I wish to write a few thoughts on the subject, What sort of evangelism builds up a church which has the point of view or the power of realizing the possibilities of the Christianity of Christ; or through what sort of evangelism may Christianity adequately realize itself in the world today?

1. Standing up in the midst of his disciples one day, Jesus said, "I am going to start a society among the people, to found a fellowship of men, to build a church out of the nations, to set up a kingdom of universal salvation, such as will tear down walls of partition, will make all men brothers, will spiritualize and unite all lives with myself in unbroken union—a kingdom against which

no power, including Death, shall prevail. My ambassadors and messengers for the establishment of this federation of the nations, you yourselves shall be. For your mission, I myself will equip you through my Spirit which will empower you to begin and consummate my determined work."

2. Inspired in and with and for this commission, the twelve went forth conquering and to conquer, beginning by commandments from Jerusalem, for the fathers' sake, and taking out thence the elect remnant of Israel. And behold! what harmony, as they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers; what splendid socialism, in their parting of goods to all who had need; what joy, as day by day they lived in gladness, worshipping in the temple, and breaking bread at home, praising God, and finding favor with all the people; what beautiful unity in love and labor, as, a "multitude of one heart and soul," they relinquished ownership of property for the sake of their poor, they bulwarked the apostolic witness of the resurrection of the Lord Jesus. No wonder the Lord added to them day by day those that were saved! And when the Gentiles raged, and the (Jewish) peoples imagined a vain thing, and the rulers gathered together against the Lord and against his Anointed, and against His messengers, and the infant church met the shock of persecu-

### Revivalism

I greatly hope that the articles in the Christian Century on "Revivalism" may be read and approved by all as they are by myself. The same number of the paper brings word from Dr. Gates that our really peculiar and distinctive characteristic is revivalism and we honestly know it regards all other churches as a field from which to draw. Can any reasoning stop the wild tide of such evangelism as has set in upon us? Reasoning in such moods is weak. Still I bless the effort for it as good. Dissolution is inherent in the very thing that now passes for success.

A Reader.



### The Old Clothes Man

Up and down the street he goes,  
Bent and withered, parrot nose;  
Foxy eyed, with bulging sack  
Resting on his bow-like back;  
Be it sunshine, be it snow,  
Springtime drizzle, winter's blow—  
You can see him passing by—  
Ringing doorbells—Hear his cry:

"Clo's! Clo's! Any old clo's!"  
Hats that are rusty and shoes with ripped  
toes;  
Coats that are shabby and nearly worn  
through,  
He rubs them and scrubs them until they look  
look new.

Foxy is the old clothes man,  
Bests you every time he can;  
Takes a coat that's nearly new,  
Slyly runs his fingers through;  
"See de moth holes! See de grease!"  
I'll give you feefy cents apiece."  
And you take it with a sigh  
Just to start him with his cry.

"Clo's! Clo's! Any old clo's!"  
Hats that are rusty and shoes with ripped  
toes,  
Coats that are shabby and nearly worn  
through,  
He rubs them and scrubs them until they  
look new.

Victor A. Hermann, in N. Y. Sun.

### Amy's New Leaf

BY MISS Z. I. DAVIS.

"My birthday," thought Amy, lightly running down stairs that beautiful morning of the "glorious Fourth." "How old and big I am growing," she mused as she went down cellar to see her mother skim milk. Poor Allen would not snap torpedoes with her or set off fire crackers today, for he was sick.

"Amy, come here," called her brother from the couch when she appeared. "I hope you will have a nice time today. You are ten years old, and I'd awfully like to get you a present, sis. But you know mother has to work so hard to support us that I gave my money to the doctor yesterday. But I wish you the best Fourth of your life."

"Allen might have got me a handkerchief," she thought, with a little frown. "Birthdays don't come but once a year." Then she might have said something cross, for she was a selfish little girl, but two tears rolled down the pale, thin cheeks on the couch, and she said nothing.

"Maybe I can get you something on your next birthday," he said, hopefully. "If I only had a pony, I could have a garden and earn so much money that mother would not have to wash any more. Growing serious, he added in a lower tone, "What would we do if mother would get sick and die?"

"Amy," called grandma, "run out and pull some onions for breakfast." That was a task that the little girl never liked. The ground was hard and the onions were deeply rooted in the earth. But she started to the garden without complaining, for she was thinking of Allen's words. "I am going to be a helper," she thought. "It will be lots more fun than just playing."

At the breakfast table that morning when Amy turned over her plate, she found a diary with birthday wishes. If it had not been for what Allen had said to her, she might have cried because there was nothing more. But when she looked at her name gilded on the cover and found a place to write what she did every day in the year, she gave her mother a loving kiss and said, "Thank you, dear mamma. I am going to be your little helper, because God wants me to be."

After breakfast, Amy cleared away the things, washed and wiped the dishes and then neatly reset the table. She prepared the rhubarb for dinner, peeled the potatoes and swept the kitchen.

"What will I do?" smiled mamma, with perspiring face, as she finished the ironing.

"Sure enough," replied silver haired grandma, her face lighting up through Amy's new leaf. "You may take a nap. We can finish dinner, can't we, lassie?"

"I guess I will," replied mamma. "I had to be up with Allen much of the night. The doctor says that nothing but careful nursing will save him from typhoid." How glad Amy was to see her mother soon fall asleep. "God help me to be good," was her whispered prayer.

Just then she looked out and saw some boys about to fire off a string of crackers. Going out, she called the boys and asked them to have their fun elsewhere, telling them why. They promised to go right away. "Thank you," she replied with a quaint courtesy, adding, "if you will be quiet, Allen would like to see you a little while this afternoon."

When Amy went out for a pail of water, she saw a strange cow in their neighbor's garden. "I must tell them," she thought, and very soon the crumpled horned cow was driven back into the pasture. "You were a good child to come and tell me," said the lady, and she gave her a plate of strawberry shortcake.

Just after the heat of the day had passed, Allen's four friends came to "cheer him up," they said. They were all in the same class in the Bible school. One could see they were real Christian soldiers as well as play "Fourth" ones. Every hat was removed as they gathered about the sick one's couch. And they enjoyed a spread of ice cream and strawberries. "This has been a treat, boys," said Allen, as his friends bade him good-bye. "I feel almost well."

It was nearly dusk when Amy was sent for milk. The dairy was nearly a mile away. She would have cried not to go had it not been for her birthday. She was late, having gone for the mail and found the post office closed, because it was a holiday. But the milk must be brought for Allen.

As the little girl hurried along the shady road, she heard a call for help: Being naturally timid, she thought at first she would pretend not to hear. But thinking better of it, she went to see what she could do. A lady was standing in the grove, holding a rearing horse that was hitched to a broken buggy. Telling her that the horse had been frightened by fireworks and had become unmanageable, breaking a wheel, she begged her to hurry to the village and bring her brother, the doctor.

How glad Amy was that she had not gone on when the lady had called her. She was happy to help the doctor's sister, for he had been so kind to her mamma. In a short time Dr. Jones came driving back for his sister, with Amy in the seat beside him. He was so grateful to the little girl that he told her he would not charge any more for doctoring Allen.

His sister took her to the dairy for milk. "How brave you are, little one," she said. "I do not know what I would have done without you. Will you accept a shetland pony if I give it to you?"

"A real pony!" she exclaimed in delight, thinking of her brother. "Yes, and thank you ever so much." Then she added soberly, "But I do not want any pay for the little I did." But the lady was quite decided.

"Allen," cried Amy, coming in just as her mother was beginning to worry about her. "You can have a garden. Hurry and get well. I am to have a pony and you can borrow him. This has been my sweetest birthday," exclaimed the tired but happy child.

"That is because you have been unselfish," said her mother, tucking her into bed with a kiss.

### Woman's Sphere

—Sarah Orine Jewett, well-known author, has just died at the age of sixty. She had written many books of Maine life. Her home at South Berwick had been in the possession of the family since 1740.

—Mrs. Charles W. Morse and Mrs. Howard Gould are two New York women who have been much in the papers of late. Mrs. Morse is of the type of unselfish, heroic women who have helped to make this world great. Mrs. Gould is a good representation of a certain kind of married women who have husbands with too much money. Their names are continually in the society columns and their lives are a disgrace to any country, especially one that is too good for them.

—Mrs. Herbert Wadsworth of Washington, starting at four o'clock in the morning, riding relays of horses, has covered 169 miles in sixteen hours, thus excelling by almost forty miles the record set by Mr. Roosevelt. We congratulate Mrs. Wadsworth on thus avenging her sex. We tremble to think of the consequences, had she accomplished her ride prior to March 4, 1909.

—Mrs. Whitelaw Reid, wife of the United States ambassador to Great Britain, has presented the Red Cross Guild hospital of San Mateo, Cal., with a tiny bottle of radium which she sent from London. The hospital is situated near the old home of D. O. Mills, the father of Mrs. Reid, and the place where she grew to womanhood.

—A band of Pennsylvania women last week prevented twenty-five men from beginning work on a new highway. They stood guard all day claiming that the men had taken the work away from their husbands.

—Isaura Villanueva, a Spanish woman, who led the recent Yaqui uprising in Mexico, committed suicide by stabbing herself nine times. Declaring herself the Joan of Arc of the Yaquis, she sought to incite the Indians to revolt against the Mexican government.



—Trying to make herself look young is often the surest way for a woman to make herself look old.

—Mrs. Albert Pulitzer, wife of the well-known journalist, has just died in New York. Mrs. Pulitzer was born in London fifty-three years ago. She was married to Mr. Pulitzer in St. Louis, while on a visit to this country. One son, Walter Pulitzer, survives.

—Lady Frances Balfour, discussing the recent international congress for woman suffrage, says that Mrs. Catt presided as well as the speaker of the house of commons.

—Mrs. Sofie Loebinger was elected president of the new organization of suffragettes which was recently formed in New York City. It is composed entirely of wage-earning women.

## A Living Tragedy

BY HILDA RICHMOND.

"You don't believe in going to see plays on the stage, do you, Mrs. Burke?" inquired Gertrude Fent rather abruptly. She was helping Mrs. Burke get ready for some young people who were to come that evening, and had been telling her about the Literature Class in the high school. "What do you think about it?" asked Mrs. Burke who was a very wise, helpful woman. "Well, I think it's all right to go to certain plays," said Gertrude. "Of course I wouldn't enjoy the cheap, trashy things, but when a really good actor can be seen in one of Shakespeare's tragedies, for example, I think everybody should go. Our teacher says we can get an idea of what tragedy is that way and in no other. She says that young people know nothing of great emotions, and therefore should see good plays to acquire that knowledge. Just now we are studying King Lear, and she is planning a trip to the city for the whole class to see it produced."

"Miss Walton is very young, isn't she?" inquired Mrs. Burke.

"Well, she isn't much older than her pupils, I suppose, but she is a graduate of a first class college. This is her first experience in teaching, but everyone likes her."

"Yes, I suppose it does educate one to get a glimpse of a great tragedy," said Mrs. Burke thoughtfully, "but there are so many on the great stage of life, that I never have cared to go to see the imitation ones on the stage of the theatre. There goes one of the actors in a tragedy this minute. I have watched the shifting scenes for the past six months, and I don't dare think what the climax will be." She pointed out of the window at a passing girl as she spoke, and Gertrude turned quickly to look.

"Amy Tompkins!" cried Gertrude. "That silly girl! I always feel like shaking her as she goes mincing down the street. If I were picking out characters for a play I should say Amy is fitted for only the lightest, most unimportant part imaginable."

"And yet she is connected with a tragedy and is playing an important part," said Mrs. Burke, sadly. "Six months ago Amy Tompkins came to me to see if she could not get a place to work part of each day, and go to business college. Her mother has washed for people all her life, because Mr. Tompkins was too crippled to earn enough to support the family, and Amy seemed anxious to help. Mr. Tompkins earns a little by being a night watchman at a factory, but there is a large family, and seventeen-year-old Amy thought it best to leave school and earn something to help along. I never shall forget the day she came to me. She was dressed in a blue and white checked gingham, with her hair done simply, and was just a sweet, modest school girl eager for work."

"She is anything but sweet and modest now," said Gertrude as Mrs. Burke paused.

"I have seen her walk down street with three different young men this week, and not one of the young men the kind you would expect any girl to be with."

"Don't you see the tragedy then? I met poor Mrs. Tompkins the other day and the look of misery on her face was not assumed. Her heart is wrung by the same feeling King Lear must have experienced, even if she is only a poor, hard working woman who never heard of King Lear. She sees her cherished daughter going along the street with her jacket spread open to show the thin, unseasonable shirt waist and the cheap jewelry, no rubbers over her thin shoes, a hat that attracts attention from everyone and manners that reflect little credit upon the parents. I have heard Mrs. Tompkins condemned by people who know nothing about the case, but it is not her fault. When I told Amy to apply for the place at the telephone office I never dreamed that she would turn out this way. I could not take her, and the telephone people paid more than I could have, anyway, so I thought I was doing her a kindness by recommending her. She uses up every penny of her earnings on herself, and is so cross and disagreeable at home that no one can please her. She spells her name E-i-g-h-m-e now, and is just as affected in her manner of speaking as she is in her dress. Her friends have talked kindly to her and have tried to warn her, but she seems bent on breaking her parents' hearts. As you say, she has young men who are mere street loafers for her companions, and all these things come to the ears of her father and mother."

Mrs. Burke wiped away a few tears, for just then Mrs. Tompkins came down the street taking a basket of freshly ironed clothes to one of her patrons on a little wagon. Her clothes were shabby and her shoes were worn, but more pathetic than anything else was the look on her worn face. For the first time in her sheltered, care free life Gertrude caught a glimpse of real tragedy, and she wept with Mrs. Burke.

"You see, Gertrude, that I have no need to see imitation tragedies. There are so many real ones all about me, that I have no desire to see the most perfect representation of the great sorrows of life. I would much rather turn to the brighter pictures of old and young working to make the world better, and to bring peace and happiness and joy to those about them. And the best of all is, that the tragedies do not predominate. Never forget that."

## Courage! Lad

Grace Wood Castle.

So you didn't quit make it this time, Laddie,  
And you've missed it before, you say;  
Well, this is the time, then, to brace up  
And go at it in some better way.  
You will learn not to mind the failures—  
Learn to use them for steps as you climb;  
You've gained new ideas in trying  
That may help a whole lot the next time.

And suppose that next time and the next,  
Laddie,  
Still fail to bring longed-for success;  
Just shut your lips tight and keep at it;  
It's the only sure way to progress.  
Remember, but one in a thousand  
Holds out till the goal is won.  
Success to you, Laddie! Here's hoping  
You'll lead when the race is done.

## He Won

Two men were having an argument as to their respective strengths.

"Why," said the first, "every morning before breakfast I get a bucketful and pull up ninety gallons from the well."

"That's nothing," retorted the other. "I get a boat every morning and pull up the river."—Universalist Leader.

## Being Generous

Annie Willis McCullough.

It's very hard to be generous,  
No matter what people say;  
For father is off on business,  
And sister has gone to play.  
Brother is riding his bicycle,  
And mother is making a call;  
Baby's too little for peppermint stick,  
And nurse eats no candy at all.  
Grandma and Bridget are putting away  
Some jam on the top pantry shelf;  
As there's no one here to share this with,  
I'll have to eat it myself!

—July St. Nicholas.

## People of Importance

—David Starr Jordan, president of Leland Stanford University, has received the degree of doctor of law at the eightieth commencement of the University of Indiana at Bloomington.

—Edgar A. Bancroft of Chicago, has been elected president of the Illinois State Bar Association. Mr. Bancroft is a member of the law firm of Scott, Bancroft and Stephens. He is a former president of the Union League club and a graduate of Knox College.

—It is reported that James Wilson of Iowa, secretary of agriculture, will retire from office in December and that he will be succeeded by Charles E. Scott, a Kansas congressman. Mr. Scott is forty-seven years old and is a newspaper owner.

—Mrs. Theodore Roosevelt and three of her children sailed for Europe last Saturday to spend the summer on the Continent. They will return about November 1, having given up the plan of going to Egypt to meet the ex-president next spring.

—Prince Gregory Lvoff and M. Pollner, chairman and secretary of the United Zemstvo organization, have left St. Petersburg for America to study immigration and transportation conditions in this country. Prince Lvoff will remain several months, and M. Pollner one year in the United States.

—Former Gov. Myron T. Herrick, Republican, of Ohio will without doubt, it is asserted by Ohio Republicans, turn up as a candidate for United States Senator to succeed Charles Dick of Akron, whose term expires March 3, 1911. These Ohio Republicans add that there is no possibility that Dick can succeed himself.

—Ex-Vice President Fairbanks, now on a tour of the world, is to make quite a stay in Korea to study its affairs. He was granted an audience with the Emperor last week and is visiting the various missions. Mr. Fairbanks visited the schools, hospitals and associations in Seoul and urged the Koreans to promote good government.

—Only the uncertainty concerning the time to be devoted to the western trip of President Taft is said to stand in the way of completing arrangements for a meeting between him and President Diaz of Mexico in the autumn. The subject has been brought to the attention of the two presidents and each has expressed his desire to meet the other.

—John D. Rockefeller, Jr., has been elected or promoted from the position of ordinary director to that of vice president of the Standard Oil Company, succeeding the late Henry H. Rogers, in an office only one step removed from that of his father. In addition to being vice president of the oil trust, young Rockefeller represents his father's vast interests in the billion-dollar steel trust, is a member of the board of managers of his father's profitable Delaware, Lackawanna & Western Railroad and is a director of the American Linseed Trust.



# WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

## CHAPTER XXIII.

(Continued.)

The others turned towards the door, but as they passed Winston, Miss Barrington turned and touched his shoulder. The man, looking up suddenly, saw her and her niece standing close beside her.

"Madam," he said hoarsely, though it was Maud Barrington he glanced at, "the comedy is over. Well, I promised you an explanation, and now you have it you will try not to think too bitterly of me. I cannot ask you to forgive me."

The little white-haired lady pointed to the ears of wheat which stood gleaming ruddy bronze in front of him.

"That," she said, very quietly, "will make it easier."

Maud Barrington said nothing, but every one in the room saw her standing a moment beside the man, with a little flush on her face and no blame in her eyes. Then she passed on, but short as it was the pause had been very significant, for it seemed that whatever the elders of the community might decide, the two women, whose influence was supreme at Silverdale, had given the impostor absolution.

The girl could not analyze her feelings, but through them all a vague relief was uppermost, for whatever he had been it was evident the man had done one wrong only, and daringly, and that was a good deal easier to forgive than several incidents in Courthorne's past would have been. Then she was conscious that Miss Barrington's eyes were upon her.

"Aunt," she said, with a little tremor in her voice, "it is almost bewildering. Still, one seemed to feel that what that man has done could never have been the work of Lance Courthorne."

Miss Barrington made no answer, but her face was very grave, and just then those nearest it drew back a little from the door. A trooper stood outside it, his carbine glinting in the light, and another was silhouetted against the sky, sitting motionless in his saddle further back on the prairie.

"The police are still here," said somebody.

One by one they passed out under the trooper's gaze, but there was the usual delay in harnessing and saddling, and the first vehicle had scarcely rolled away, when again the beat of hoofs and thin jangle of steel came portentously out of the silence. Maud Barrington shivered a little as she heard it.

In the meanwhile, the few who remained had seated themselves about Colonel Barrington. When there was quietness again, he glanced at Winston, who still sat at the foot of the table.

"Have you anything more to tell us?" he asked. "These gentlemen are here to advise me if necessary."

"Yes," said Winston quietly. "I shall probably leave Silverdale before morning, and have now to hand you a statement of my agreement with Courthorne and the result of my farming here, drawn up by a Winnipeg accountant. Here is also a document in which I have taken the liberty of making you and Dane my assigns. You will, as authorized by it, pay to Courthorne the sum due to him, and with your consent, which you have power to withhold, I purpose taking one thousand dollars only of the balance that remains to me. I have it here now, and in

the meanwhile surrender it to you. Of the rest, you will make whatever use that appears desirable for the general benefit of Silverdale. Courthorne has absolutely no claim upon it."

He laid a wallet on the table, and Dane glanced at Colonel Barrington, who nodded when he returned it unopened.

"We will pass it without counting. You accept the charge, sir?" he said.

"Yes," said Barrington gravely. "It seems it is forced on me. Well, we will glance through the statement."

For at least ten minutes nobody spoke, and then Dane said: "There are prairie farmers who would consider what he is leaving behind him a competence."

"If this agreement, which was apparently verbal, is confirmed by Courthorne, the entire sum rightfully belongs to the man he made his tenant," said Barrington, and Macdonald smiled gravely as he glanced at Winston.

"I think we can accept the statement that it was made without question, sir," he said.

Winston shook his head. "I claim one thousand dollars as the fee of my services, and they should be worth that much, but I will take no more."

"Are we not progressing a little too rapidly, sir?" said Dane. "It seems to me we have yet to decide whether it is necessary that the man who has done so much for us should leave Silverdale."

Winston smiled a trifle grimly. "I think," he said, "that question will very shortly be answered for you."

Macdonald held his hand up, and a rapid thud of hoofs came faintly through the silence.

"Troopers! They are coming here," he said.

"Yes," said Winston. "I fancy they will relieve you from any further difficulty."

Dane strode to one of the windows, and glanced at Colonel Barrington as he pulled back the catch. Winston, however, shook his head, and a little flush crept into Dane's bronzed face.

"Sorry. Of course you are right," he said. "It will be better that they should acquit you."

No one moved for a few more minutes, and then with a trooper behind him Sergeant Stimson came in, and laid his hand on Winston's shoulder.

"I have a warrant for your apprehension, farmer Winston," he said. "You probably know the charge against you."

"Yes," said Winston simply. "I hope to refute it. I will come with you."

He went out, and Barrington stared at the men about him. "I did not catch the name before. That was the man who shot the police trooper in Alberta?"

"No, sir," said Dane, very quietly. "Nothing would induce me to believe it of him!"

Barrington looked at him in bewilderment. "But he must have done—unless," he said, and ended with a little gasp. "Good Lord! There was the faint resemblance, and they changed horses—it is horrible."

Dane's eyes were very compassionate as he laid his hand gently on his leader's shoulder.

"Sir," he said, "you have our sympathy, and I am sorry that to offer it is all we can do. Now, I think we have stayed too long already."

They went out, and left Colonel Barrington sitting alone with a gray face at the head of the table.

It was a minute or two later when Winston swung himself into the saddle at the door of the Grange. All the vehicles had not left as yet, and there was a little murmur of sympathy when the troopers closed in about him. Still, before they rode away one of the men wheeled his horse aside, and Winston saw Maud Barrington standing bareheaded by his stirrup. The moonlight showed that her face was impassive but curiously pale.

"We could not let you go without a word, and you will come back to us with your innocence made clear," she said.

Her voice had a little ring in it that carried far, and her companions heard her. What Winston said they could not hear, and he did not remember it, but he swung his hat off, and those who saw the girl at his stirrup recognized with confusion that she alone had proclaimed her faith, while they had stood aside from him. Then the Sergeant raised his hand and the troopers rode forward with their prisoner.

In the meanwhile, Courthorne was pressing south for the American frontier, and daylight was just creeping across the prairie when the pursuers, who had found his trail and the ranch he obtained a fresh horse at, had sight of him. There were three of them, riding wearily, grimed with dust, when a lonely mounted figure showed for a moment on the crest of a rise. In another minute it dipped into a hollow, and Corporal Payne smiled grimly.

"I think we have him now. The creek can't be far away, and he's west of the bridge," he said. "While we try to head him off you'll follow behind him, Hilton."

One trooper sent the spurs in, and, while the others swung off, rode straight on. Courthorne was at least a mile from them, but they were nearer the bridge, and Payne surmised that his jaded horse would fail him if he essayed to ford the creek and climb the farther side of the deep ravine it flowed through. They saw nothing of him when they swept across the rise, for here and there a grove of willows stretched out across the prairie from the sinuous band of trees in front of them. These marked the river hollow, and Payne, knowing that the chase might be ended in a few more minutes, did not spare the spur. He also remembered, as he tightened his grip on the bridle, the white face of Trooper Shannon flecked with the drifting snow.

The bluff that rose steadily higher came back to them, willow and straggling birch flashed by, and at last Payne drew bridle where a rutted trail wound down between the trees to the bridge in the hollow. A swift glance showed him that a mounted man could scarcely make his way between them, and he smiled dryly as he signed to his companion.

"Back your horse clear of the trail," he said, and there was a rattle as he flung his carbine across the saddle. "With Hilton behind him, he'll ride straight into our hands."

He wheeled his horse in among the birches, and then sat still, with fingers that quivered a little on the carbine-stock, until a faint drumming rose from the prairie.

"He's coming!" said the trooper. "Hilton's hanging on to him."

Payne made no answer, and the sound that rang more loudly every moment through the grayness of the early daylight was not pleasant to hear. Man's vitality is near its low-

est about that hour, and the troopers had ridden furiously the long night through, while one of them, who knew Lance Courthorne, surmised that there was grim work before him. Still, though he shivered as a little chilly wind shook the birch twigs, he set his lips, and once more remembered the comrade who had ridden far and kept many a lonely vigil with him.

Then a mounted man appeared in the space between the trees. His horse was jaded, and he rode loosely, swaying once or twice in his saddle, but he came straight on, and there was a jingle and rattle as the troopers swung out into the trail. The man saw them, for he glanced over his shoulder, as if at the rider who appeared behind, and then sent the spurs in again.

"Pull him up," cried Corporal Payne, and his voice was a little strained. "Stop right where you are before we fire on you!"

The man must have seen the carbines, for he raised himself a trifle, and Payne saw his face under the flapping hat. It was drawn and gray, but there was no sign of yielding or consternation in the half-closed eyes. Then he lurched in his saddle as from exhaustion or weariness, and straightened himself again with both hands on the bridle. Payne saw his heels move and the spurs drip red, and slide his left hand further along the carbine stock. The trail was steep and narrow. A horseman could scarcely turn in it, and the stranger was coming on at a gallop.

"He will have it," said the trooper hoarsely. "If he rides one of us down he may get away."

"We have got to stop him," said Corporal Payne.

Once more the swaying man straightened himself, flung his head back, and with a little breathless laugh drove his horse furiously at Payne. He was very close now, and his face showed livid under the smearing dust, but his lips were drawn up in a little bitter smile as he rode straight upon the leveled carbines. Payne, at least, understood it, and the absence of flung-up hand or cry. Courthorne's inborn instincts were strong to the end.

There was a hoarse shout from the trooper, and no answer, and a carbine flashed. Then Courthorne loosed the bridle, reeled sideways from the saddle, rolled half round with one foot in the stirrup and his head upon the ground, and was left behind, while riderless horse and pursuer swept past the two men, who, avoiding them by a hairs-breadth, sat motionless a moment in the thin drifting smoke.

Then Corporal Payne swung himself down, and while the trooper followed, stooped over the man who lay, a limp huddled object, in the trail. He blinked up at them out of eyes that were almost closed.

"I think you have done for me," he said.

Payne glanced at his comrade. "Push on to the settlement," he said. "They've a doctor there. Bring him and Harland the magistrate out."

The trooper seemed glad to mount and ride away, and Payne once more bent over the wounded man.

"Very sorry," he said. "Still, you see, you left me no other means of stopping you. Now, is there anything I can do for you?"

"Don't worry," Courthorne replied. "I had no wish to wait for the jury, and you can't get at an injury that's inside me."

He said nothing more, and it seemed a very long while to Corporal Payne, and Trooper Hilton, who rejoined him, before a wagon with two men in it beside the trooper came jolting up the trail. They got out, and one of them who was busy with Courthorne for some minutes nodded to Payne.

"Any time in the next twelve hours. He may last that long," he said. "Nobody's going to worry him now, but I'll see if I can

revive him a little when we get him to Adamson's. It can't be more than a league away."

They lifted Courthorne, who appeared insensible, into the wagon, and Payne signed to Trooper Hilton. "Take my horse, and tell Colonel Barrington. Let him understand there's no time to lose. Then you can bring Stimson."

The tired lad hoisted himself into his saddle, and groaned a little as he rode away, but he did his errand, and late that night Barrington and Dane drove up to a lonely homestead. A man led them into a room where a limp figure was lying on a bed.

"Been kind of sleeping most of the day, but the doctor has given him something that has wakened him," he said.

Barrington returned Payne's greeting, and sat down with Dane close beside him, while, when the wounded man raised his head, the doctor spoke softly to the magistrate from the settlement a league or two away.

"I fancy he can talk to you, but you had better be quick if you wish to ask him anything," he said.

Courthorne seemed to have heard him, for he smiled a little as he glanced at Barrington. "I'm afraid it will hurt you to hear what I have to tell this gentleman," he said. "Now, I want you to listen carefully, and every word put down. Doctor, a little more brandy."

Barrington apparently would have spoken, but while the doctor held a glass to the bloodless lips, the magistrate, who took up a strip of paper, signed to him.

"We'll have it in due form. Give him that book, doctor," he said. "Now repeat after me, and then we'll take your testimony."

It was done, and a flicker of irony snowed in Courthorne's half-closed eyes.

"You feel more sure of me after that?" said, in a voice that was very faint and strained. "Still, you see, I could gain nothing by deviating from the truth now. Well, I shot Trooper Shannon. You'll have the date in the warrant. Don't know if it will seem strange to you, but I forget it. I borrowed farmer Winston's horse and rifle without his knowledge, though I had paid him a trifle to personate me and draw the troopers off the whisky-runners. That was Winston's only complicity. The troopers, who fancied they were chasing him, followed me until his horse which I was riding went through the ice, but Winston was in Montana at the time, and did not know I was alive until a very little while ago. Now, you can straighten that up and read it out to me."

The magistrate's pen scratched noisily in the stillness of the room, but, before he had finished, Sergeant Stimson, hot and dusty, came in. Then he raised his hand, and for a while his voice rose and fell monotonously, until Courthorne nodded.

"That's all right," he said. "I'll sign."

The doctor raised him a trifle, and moistened his lips with brandy as he gave him the pen. It scratched for a moment or two, and then fell from his relaxing fingers, while the man who took the paper wrote across the foot of it, and then would have handed it to Colonel Barrington, but that Dane quietly laid his hand upon it.

"No," he said. "If you want another witness take me."

Barrington thanked him with a gesture, and Courthorne, looking round, saw Stimson.

"You have been very patient, Sergeant, and it's rough on you that the one man you can lay your hands upon is slipping away from you," he said. "You'll see by my deposition that Winston thought me as dead as the rest of you did."

Stimson nodded to the magistrate. "I heard what was read, and it is confirmed by the facts I have picked up," he said.

Then Courthorne turned to Barrington. "I sympathize with you, sir," he said. This must be horribly mortifying, but, you see, Winston once stopped my horse backing over a bridge into a gully when just to hold his hand would have rid him of me. You will not grudge me the one good turn I have probably done any man, when I shall assuredly not have the chance of doing another."

Barrington winced a little, for he recognized the irony in the failing voice, but he rose and moved towards the bed.

"Lance," he said, a trifle hoarsely, "it is not that which makes what has happened horrible to me, and I am only glad that you have righted this man. Your father had many claims on me, and things might have gone differently if, when you came out to Canada, I had done my duty by his son."

Courthorne smiled a little, but without bitterness. "It would have made no difference, sir, and, after all, I led the life that suited me. By and by you will be grateful to me. I sent you a man who will bring prosperity to Silverdale."

Then he turned to Stimson, and his voice sank almost beyond hearing as he said, "Sergeant, remember, Winston fancied I was dead."

He moved his head a trifle, and the doctor stooping over him signed to the rest, who went out except Barrington.

It was some hours later, and very cold, when Barrington came softly into the room where Dane lay half-asleep in a big chair. The latter glanced at him with a question in his eyes, and the Colonel nodded very gravely.

"Yes," he said. "He has slipped out of the troopers' hands and beyond our reproaches—but I think the last thing he did will count for a little."

(To be continued.)

## A Little Nonsense

### AN OPPORTUNITY.

"You have had words with your chief?"

"Yes. But I'll be even with him. The next time he makes a joke, I won't laugh." —Meggendorfer Blaetter.

### FIXING THE DATE.

"When did you move into the suburbs?"

"Three cooks ago."—Puck.

### CONVENIENT.

"What are marsupials?" asked the teacher, and Johnny was ready with his answer.

"Animals that have pouches in their stomachs," he said, glibly.

"And for what are these pouches used?" asked the teacher, ignoring the slight inaccuracy of the answer. "I'm sure that you know that, too."

"Yes'm," said Johnny, with encouraging promptness. "The pouches are for them to crawl into and conceal themselves when pursued."—Youth's Companion.

### A PRECAUTION.

"Dicky," said his mother, "when you divided those five caramels with your sister, did you give her three?"

"No, ma. I thought they wouldn't come out even, so I ate one 'fore I began to divide."—The United Presbyterian.

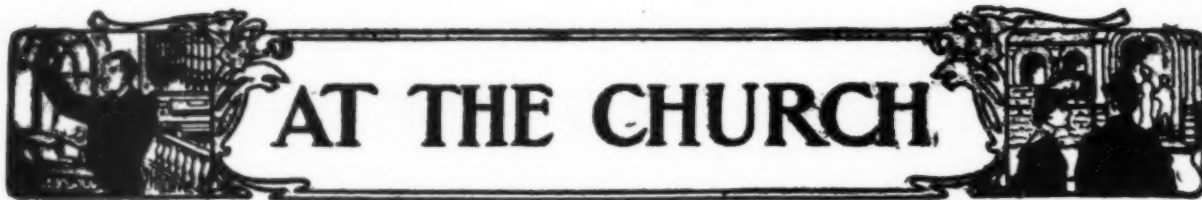
### SOUND ADVICE.

A man advertised recently in a London paper to forward, on receipt of postage stamps, "sound, practical advice that would be applicable at any time and to all persons and conditions of life."

On receipt of stamps, he sent his numerous victims the following:

"Never give a boy a penny to hold your shadow while you climb a tree to look into the middle of next week."—The Catholic News.





## Sunday School Lesson

By Herbert L. Willett

### Philippi and Beyond\*

The arrival of Paul at Philippi, attended by his young friends, Silas, Timothy and Luko, was an event of unusual importance in the spread of the gospel. It was the first work undertaken upon European soil, and while the distinction between Asia and Europe was by no means as formal and significant in that age as now, still it denoted the transfer of activity from a field largely Semitic to one of western and Roman character.

#### Lydia and the Insane Girl.

The stay in Philippi was marked by three events of moment. The first was the conversion of Lydia, a woman of foreign race residing in Philippi for purposes of trade. She was a Jewess and was discovered by Paul at the little gathering of Jews held by the river side in lieu of a synagogue. The second was the cure of the demented girl who had been used by her owners to practice upon the credulity of the people, who imagined that the insane could reveal hidden secrets and foretell the future. This girl was cured by the apostle and, therefore, ceased to be the means of profit to her masters. These men stirred up the populace to demand the arrest and punishment of the strangers. Paul and Silas were beaten and thrown into prison. Luke and Timothy seem to have escaped.

#### The Jailer's Faith.

The third episode in connection with Paul's visit was the conversion of the jailer. This was hastened by the earthquake which shattered the walls of the prison in which the apostles were confined and made liable the escape of all the prisoners. The jailer, trembling for his life if his charges should escape, was calmed by the apostles, and later on professed his faith in Jesus and was baptized. On the following morning Paul, offered freedom by the public officials on condition that he should leave the city at once, refused to do so, affirming that they had no right to treat a Roman citizen uncondemned as they had treated him. Anxious lest their conduct should be inquired into, the officials changed their attitude toward the apostle and escorted him from the prison as an honored guest.

#### Departure from Philippi.

These events were the substance of the last study. Soon after, when they had met the little community of believers, that group of which Paul came to think more than of any other of his spiritual children, the evangelists departed. They took their way through Amphipolis and Apollonia, the former southwest from Philippi on the Strymon river about thirty-three miles and a capital of its district, the latter about half way

between Amphipolis and Thessalonica. They did not stop in either of these places, as it appears from the text, but hastened on to Thessalonica, the important city of the district.

This place has become rather famous in connection with recent political events in the Turkish empire. It is the modern Saloniki, lying on the northeast side of the Thermaic Gulf. It has been, in recent years, the scene of a number of disturbances between Macedonians and Turks. It is at the present time the residence of the deposed sultan, who is a political exile. At the time the apostle visited it, it had been the seat of government for the province of Macedonia for several years. In this town there was a synagogue of the Jews. In this regard it differed from Philippi and also probably from Amphipolis and Apollonia. Perhaps this was the reason why Paul had not stopped in the latter places.

#### Paul in Thessalonica.

Into this synagogue as the natural place of meeting of the Jewish community, Paul went on three successive Sabbaths. He always made it his custom to go to his own people first. Although he was an apostle to the Gentiles and magnified that office, he was anxious everywhere to bring his message "to the Jews first." We do not know how long Paul remained in this city. It is not necessary to suppose that his stay was limited to the three Sabbaths on which he was present in the synagogue. The references to his relations with the Thessalonian disciples in the epistles he wrote to them shortly after show that he must have been there for some time. In these synagogue visits the apostle probably accepted all opportunities for public speaking such as might well be accorded to a Jew who had been in Jerusalem. But his work was not limited to preaching. It probably had also the character of teaching, conversation and argument. Its purpose was to show that however uncongenial to Jewish minds was the thought of a crucified Messiah, this was nevertheless the way in which God had fulfilled his promises made to their fathers. Jesus of Nazaret was the Messiah for whom they were looking.

#### Violence of the Mob.

The effect of this work in Thessalonica was to gather a company of Christian believers. This company consisted of Jews and proselytes, both men and women. The influence of women in the Greek cities made it worth while to specify that several of the leading women of the place accepted the Christian faith. This probably indicates that the more influential portion of the church in Thessalonica was Gentile rather than Jewish.

As on the first missionary journey, Paul found that any overture to the Gentiles were sure to arouse the Jewish people to hostility and bitterness. Their prejudice was too strong against the non-Jews to permit them to share any of their convictions with men not of their race. Even the Jewish Christians were probably reluctant to unite with the Gentiles in the new faith, while the un-

converted Jews were especially angry that one of their own race was active in this process of leveling the distinction between themselves and the world.

#### Jason's Arrest.

At this time Paul was stopping at the house of a man named Jason. This is the Greek form of the word Joshua or Jesus. In their violent attack upon the place they hoped of course to secure Paul and put him to death. But they were unsuccessful in finding him or his companions, and took Jason before the public authorities and charged him with being a friend and patron of a man who subverted their customs and introduced seditious ideas into the public mind. They would naturally put the most sinister interpretation upon the Christian preaching of Paul, intimating that it was political in character and revolutionary in intent. They were unable, however, to secure action beyond the placing of Jason and his neighbors under bond to keep the peace.

#### The Gospel in Berea.

But it was unwise for Paul and Silas to remain longer in a city so stirred with suspicion and hostility. They were sent away, therefore, under cover of night to Berea, a Macedonian city about forty-seven miles southeast of Thessalonica, where Paul and Silas repeated their procedure in the former places. But they found some at least who were of nobler nature than the men of Thessalonica, because they would not judge of the words of Paul with prejudice, but eagerly searched the Old Testament scriptures, to which he was constantly appealing, and thus sought to determine for themselves whether his arguments were sound. The result was that many of them, both men and women, Jew and proselyte, were added to the Christian society. From this fact the word "Berean" has come to mean a careful and unprejudiced Bible student.

#### Paul's Departure for Athens.

But they were not left undisturbed in their peaceful proclamation of the gospel. The Jews of Thessalonica pursued them to their new field and aroused against them mob violence again. It was apparent that no further work could be done in this district. The apostle and his friends must pass beyond the limits of local prejudice and hostility. Paul went first and alone by sea to Athens, leaving Silas and Timothy with the two churches which had been established. Of Luke we are not told further. Perhaps he had remained in or had returned to Philippi. It would not do to jeopardize the new Christian communities by leaving them without guidance. So Paul suffered himself to be sent on alone, probably much against his wish. Was it because his infirmity of the flesh made him dependent upon some kindly help, such as his companions could give him? Was he subject to such periods of illness or depression as made their company particularly necessary to him? At all events he faced the hardships of a solitary journey and entrance into the great capital of Greece, the center of arts, culture and heathenism. But he had left his two companions with the earnest entreaty that they would join him as soon as possible. And in the meantime he would see the kind of place Athens was and decide how to approach the citadel of the Greek faith.

\*International Sunday-school Lesson for July 18, 1909, Paul's Second Missionary Journey—Thessalonica and Berea, Acts 17:1-15. Golden Text: "Thy word have I had in my heart that I might not sin against thee," Ps. 119:11. Memory verse 11.



## Prayer Meeting

By Silas Jones

"THAT THEY ALL MAY BE ONE."

Topic, July 14. John 17.

Of how much value is our talk about the evils of a divided church and the desirability of Christian unity? We may doubt the usefulness and permanence of feelings that are based on elaborate discussions. The doers of work who find obstacles in their way have the right attitude toward those obstacles. The divisions among the followers of Christ seriously interfere with the proper work of the church. The men and the women who are trying to evangelize the world and to teach individual and social morality may consistently pray for the removal of barriers set by sectarianism. They have a right to study the situation and propose solutions of the problem.

### Enforced Uniformity.

Many men still doubt the wisdom of seeking to unite Christian people. A reason for this doubt is the feeling that a united church would not give to the individual his rights. The church has demanded that men turn their consciences over to it and quiet any misgivings as to its requirements by the doctrine of infallibility. More and more the individual is asserting his right to understand the will of God for himself. He is becoming less and less disposed to commit his thinking to an authoritative body. Even the most radical of Protestant churches have hardly realized the meaning of this independence. Individualism that is lawless cannot be used in the building of the church of God but what is to be done with genuinely religious people, devout believers in Christ, who cannot conform to some of the requirements of the majority? To ask this question is face the fact that the end of divisions among Christian people is not at hand. We may know just what are the requirements of the Lord, but we cannot have union unless others see the fundamentals of religion as we do. At the present it would be impossible for a majority of Christians to agree as to the essential doctrines and organization of the united church. And until they do come to some sort of agreement in these matters efforts at union will be seen as the attempts of certain men to force their opinions upon others. There must be a preparation for union which cannot be

made by direct discussion of the question.

### Sanctified by Truth.

The advocate of Christian union must embody in himself the truth of the gospel. To preach union in a contentious spirit is one way not to get it. A little man talking about a great subject creates the impression that the subject is insignificant. A people busy with the small duties of religion and ignorant of the weightier matters of faith and righteousness cannot by preaching destroy the divisions of the church. Their theory may be correct but they have not the motives that will appeal to others. The first duty, therefore, of those who would help to fulfill the prayer of the Lord is to see that they are neglecting no obligation of the gospel. The Lord prayed that his disciples might be sanctified, that is, made fit for service. The man who preaches that all Christians should be one and yet has no interest in missions is ridiculous in the eyes of sane people. He cannot say that he is a specialist on the union question, for a prerequisite to specialization on this question is devotion to every interest of the kingdom. He might as well try to specialize on mathematical astronomy before he has learned the multiplication table. The way to union is being led by men who know what constitutes Christianity and who are profoundly concerned for the salvation of the world. They are at work. They sacrifice. They think. Their prayers relate to the specific things they are attempting to do. Humility is shown by their words and demeanor. They are aware that the church of God is a greater institution than they can conceive. But they are fully assured that lives enriched by faith in Christ are needed by the church as it now is and will be needed in the united church which they believe will appear on earth to accomplish the will of God. Quarrels and distrust, they believe, belong to the valley below. On the heights of faith and love there is co-operation. They give themselves to the task of educating the church to know Christ and of training it in ways of usefulness, leaving the adjustment of differences to a generation that looks to Christ instead of left over theological formulas for guidance in the religious life.

might." It must be the kind of strength that Bunyan, with his spiritual temperature, meant to imply. The boldness on the face of the "valiant man" is a boldness that comes from great strength of spirit. It was the boldness that David had when he faced the giant. Read again the story of David and Goliath. David felt the power of Jehovah in him. "You come to me with a sword and a spear and a javelin, but I come to you in the name of Jehovah of Hosts. . . . Today Jehovah will deliver you into my hands."

### The Enemy to be Fought.

The men who stood at the passage way and fought the valiant one are also, as Paul says, more than "flesh and blood." Paul calls them "the spiritual hosts of wickedness." It is much easier to fight as the knight fought than it is to fight as Luther fought. To fight for righteousness means to fight a double fight, the man without and the man within. Says Paul in his famous seventh chapter of Romans, "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." Luther in his desperate struggle to conquer the worse inner man, tried to externalize him that the struggle might be easier. The later reward of the valiant man implies that Bunyan had in mind this double struggle. The victory requires a strong soul as well as a strong arm. The breast plate of righteousness, the shield of faith, the sword of the spirit, with what power does Paul picture these weapons of the soul!

### The Reward.

"I have fought a good fight," says Paul, "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." The reward Paul was expecting was a quality of life. He was seeking in the realm of personality what is known as "pure gold." Such was the reward the valiant man seemed to receive. It is true that within were "certain persons walking, who were clothed all in gold," and that "—he went in and was clothed with such garments as they." But the closing words imply that these are symbolic of spiritual qualities. "—there was a pleasant voice heard from those that were within . . . saying:

"Come in, come in,  
Eternal glory thou shalt win."

### Sentence Sermons

Some folks try to get rid of a man's faults by advertising them.

You never can express the factor of man in terms of the dust alone.

Every man knows just how to play the game until he goes to the bat.

This would be a dreary world to some if their neighbors were all good.

Faith is always foolish to those who have their eyes in the feed trough.

Making old men out of boys often means making bad men out of them.

A sunny disposition does not come by talking moonshine about sunshine.

Work for folks you do not like is good training in a heavenly disposition.

The most comforting truths we know have become ours when seen through tears.

Any one can understand the divine love when it is in terms of human kindness.

He must be shortsighted who thinks he is lifting himself by turning up his nose at others.

It is not necessary to rake over a man's reputation before you begin to sow the seeds of kindness.

Some men think they are faithful because they would rather fight for old forms than face new facts.—Henry F. Cope in Chicago Tribune.

## Christian Endeavor Lesson

By Richard W. Gentry

PILGRIM'S PROGRESS SERIES. III. THE PALACE BEAUTIFUL.

Topic July 18. Eph. 4:7-16; 6:10-17.

### The Valiant Man.

The story of the Palace beautiful is a simple little story of the "valiant man." Taken literally, it is very materialistic in its character. It exalts the sword which Peter had to sheath. It might be used to glorify the man who wears a chip on his shoulder.

In fact, we think this story of Bunyan's limps without the Bible. The shell is harder to crack. It lags far behind the beautiful and powerful symbolism of St. Paul. Listen:—"withal taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation and the sword of the spirit, which is the word of God."

It is by the power of the spirit then that Christians are to fight. The Anabaptists of Reformation times were nearer to Jesus

Christ than any of the sects of their century. It is significant that the truest of them refused to wage material warfare, or to set up kingdoms of this world. Says an authority on history, "It is doubtful if the 16th Century Protestants gained anything by going to arms."

### The Strength of God.

Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But he didn't so pray. The strength of God which man receives moves along different lines. Jesus displays it when he conquers in the temptation. Servetus displayed it when, ready to be tied to the stake, he refused to recant. Lincoln displays it in "The Clansman" when he says to the great politician, "I have higher help than man's."

This is the kind of strength that Paul means to portray when he says, "Finally, be strong in the Lord and in the strength of his

## Teacher Training Course

By H. D. C. MacLachlan

### LESSON XX. THE JUNIOR AGE—9 TO 12.

**I. IMPORTANCE.** This period is very strategic on account of its opportunities. During these years a taste or distaste for religious instruction and habits, which may last through life, is frequently acquired. The days of childhood are swiftly passing, those of youth with its tremendous possibilities are dawning; and the opportunity is golden for the laying in of such intellectual and spiritual stores as shall be ballast to the ship during the stormy period that is to follow.

**II. DEVELOPING INTERESTS AND ACTIVITIES.** Certain new interests and activities are characteristic of the Junior period.

(1) **MOTOR ACTIVITY.** A marked feature is great muscular and nervous activity, which, however, being directed to the specific ends, is to be distinguished from the mere restlessness of the primary period. The normal boy of nine to twelve is never still. If he is already of the "motor type," he becomes a very whirlwind now, and puts the nerves even of the most patient teacher to the test. A whole class of such boys can soon turn the study hour into pandemonium and defeat all efforts at teaching. This excess of activity is, however, perfectly natural. Being nature's way of letting off surplus steam, it is not to be repressed but directed into right channels. Any attempt to make a Junior class sit with folded hands and listen to "primary" stories will defeat the ends both of order and instruction.

(2) **HERO WORSHIP.** The boy of this age is a hero-worshiper. His ideals are incarnated in some person whom he knows or has read about. They are less concrete than those of the primary period and less abstract than those of later years. Instead of being taken from the family and social circle as hitherto, they are drawn for the most part from fiction and history, and have to be clothed in its flesh and blood through the imagination and dramatic play. Out of 2,500 boys and girls "who were asked to name the person whom they wished to be like . . . at the age of six, 50 per cent selected some character from the circle of the home or intimate friends, and 10 per cent an historical character; at the age of eleven 63 per cent selected an historical character, and only 12 per cent an intimate acquaintance." Physical strength and daring is what appeals most strongly to boys, and this can be made a key to moral distinctions by pointing out how the strong men of the Bible and of history have been good men also.

(3) **INTEREST AND ATTENTION.** The interests of this period are more acquired than instinctive, and more in persons than in things. Attention becomes more and more voluntary, and the wise teacher will take advantage of this by demanding increasing effort on the part of the scholars in home study and recitation.

(4) **MEMORY.** The verbal memory is at its height during the latter years of the Junior period. Children of this age have little difficulty in learning long lists of names and dates, even if their meaning be not very clear to them. This is the age, therefore, for fixing in memory as much of the letter of scripture as possible, together with such matters as the books of the Bible, the kings of Israel and Judah, the names of the Twelve Apostles, etc., which can never be learned so thoroughly again.

(5) **IMAGINATION.** This has now become constructive. The boy delights "to make things" such as bow and arrows, kites, traps, etc. His games begin to be games of

skill, speed and rivalry. He learns the use of tools. Thus he masters the new situations of his rapidly broadening environment.

(6) **SOCIAL INSTINCTS.** This period shows a rapidly expanding social life. Its games are "group" games, though the element of rivalry is strongly marked, giving rise not infrequently to boastfulness. The boy is apt to become a member of a "gang"—later on it will be a "set"—and through this primitive pooling of interests begins to learn the meaning of group-action and loyalty to social ideals. Boon companionships also are frequently formed now which, though lacking in constancy, are prophetic of the more spiritual friendships of later life.

**III. THE INTELLECTUAL APPROACH.** This has already been indicated. The chief points to remember are the retentiveness and mechanical quality of the memory, the interest in heroic persons and the growing voluntariness of the attention. The first determines the nature and amount of the memory work; the second should regulate the lesson material; the third lays down the method of teaching. If ever a pupil should be made "to learn" it should be in the junior period.

**IV. THE MORAL APPROACH.** The two great levers here are hero worship and the social instinct. The former can be used to fix the affections of the class on the heroes of the faith, especially on Jesus as the ideal hero of the world. As, however, the imagination of this period is indiscriminate, swallowing the ideal whole, great care must be taken to distinguish the bad from the good in the lives of the characters studied. The social instinct brings two new moral elements into play—altruism or thought for others, and the loyalty to group-ideals which will later on develop into the higher loyalties of country, humanity and God.

#### V. THE RELIGIOUS APPROACH.

(1) **HABIT FORMATION.** This is the ideal period for the formation of such habits of religious routine as daily prayer, Bible study, church attendance, liberality, etc., which should receive regular recognition in the class-work.

(2) **WORSHIP.** Admiration here takes the place of awe. The boy or girl of this period, if less familiar with the wonder-working God, is more familiar with the man Christ Jesus. If he is apt to be less reverent than he was a few years before, that is because the sense of fear is being absorbed into that of friendship. "Jesus Christ the great Comrade" is the motto of religious instruction for the later junior years.

(3) **PERSONAL RELIGION.** The ideas of sin and forgiveness do not belong properly to this period. Hence conversion in the technical sense should not be looked for and still less "worked-up." At the same time the spirit of hero-worship should be fostered so as to prepare the way for the great act of personal loyalty to Christ which comes normally in the next period.

**LITERATURE:** Layard's, "Religion in Childhood"; Forbush's, "The Boy Problem."

**QUESTIONS:** (1) What is the importance of the junior period? (2) Name six characteristic interests or activities of this period. (3) Distinguish between the "motor activity" of this age and the restlessness of the primary period. (4) What is meant by saying the boy of this age is a "hero worshiper"? (5) What are the things in their heroes that appeal chiefly to boys? (6) Discuss the "interest" and "attention" of this period. (7) Characterize its memory and imagination. (8) How are the social

instincts of this age manifested? (9) Indicate the "intellectual approach." (10) What are the two great moral levers of these years? Indicate their use in ethical teaching. (11) Discuss "Habit formation" in this period. (12) What is the key-note of its "worship"? (13) How is personal religion manifested by the boy or girl?

### Prohibition on a Postal Card

A big argument in a little space is brought to our attention by Mr. A. B. Farwell of the Chicago Law and Order League. A postal card circulated widely among the "personal liberty" people of the Northwest Side bore the following argument, and, falling into the hands of Mr. J. S. Miller, received a pertinent answer:

#### Demands of Justice. (A Puzzle.)

Can any legislative body enforce the morality of its people?

Can a legislative body dictate when, where or what to eat or drink?

Would a legislative body close the churches on Sunday?

Why should they close the saloons, which offer an opportunity of recreation for the man of toil?

Published for the benefit of liberty loving people.

Mr. Arthur Burrage Farwell, Dear Sir: The enclosed card was sent to me and inasmuch as the party asks "Is this so?" and signs "A church member," I have written the following reply. You may use it as you like. As you know, I am a working man.

To the first question I answer, Yes, legislatures can and do make laws regulating the morals of their citizens. There are laws against murder, arson, theft and a great many other things that affect our morals.

Second question: They can and do say what their people shall eat and drink. See the pure food laws—they cover part of what shall be sold to be eaten and drank.

Third: Yes, they would close any church if it defied the law and did anything that would be a detriment to the community where the church exists.

Fourth: Because the Sunday saloon is the enemy of the toiler. It creates drunkards, causes murder, suicides and misery to all its patrons. It takes away the toiler's money and gives him nothing but a blue Monday in return. It sends his wife to the wash tub and his children to the factory, or compels them to seek other employment. It takes the money the toiler ought to spend for his children's bread, shoes, clothes and education, fills our jails, penitentiaries, work-houses and poor-houses and it robs us of the opportunity to spend our Sunday with our families.

It keeps us from the enjoyment of a home that we have worked for all the week and beyond all this it robs its patrons of all reverence and love to God. If for no other reason than the last one, the Sunday saloon ought to be closed. J. G. Miller.

Chicago, May 12, 1909.

### Well, What If He Didn't?

For many years Dr. Francis L. Patton, ex-president of Princeton University, wore side whiskers. Whenever he suggested shaving them, there was a division of opinion in the family. One morning he came into his wife's dressing room, razor in hand, with his right cheek shaved smooth.

"How do you like it, my dear?" he asked. "If you think it looks well, I will shave the other side, too."—Everybody's Magazine for June.



# Chicago

## The City's Great Problem of Reconciling Warring Races, Nationalities and Classes

BY O. F. JORDAN.

The great city in America is one of the greatest mixtures of incongruous materials that could possibly be imagined. All the forces that are operating to build up great cities, are operating to bring from the four corners of the earth the different races and types that we have here in Chicago. Immigration brings men from all parts of the civilized world. Men from different sections of the United States settle here, bringing their local dialects and their provincial points of view. It is a great task to create in this conglomerate mass anything of civic pride or of united political action. The interests are so diverse, the walls between different sections of the city are so high that it is hard at times to see how these shall ever be scaled.

### Chicago Cosmopolitanism.

As an illustration of the cosmopolitan character of Chicago, we found the other day a little shop on Clark street. The signs in front were in six different languages. We went into the dingy little place and inquired if

thirty miles long.

The population of Chicago was reported at the last census as being twenty-five per cent native American. There are those now who do not hesitate to say that there is not in the city today over eight per cent of pure American stock, the remainder being either foreign born or the children of foreign born. We have been having an immigration into this country at the rate of a million a year, and these people have settled for the most part in our large cities.

### Foreigners Sympathetic with Our Institutions.

Chicago has the advantage of New York so far in having a type of foreigner who is more sympathetic with our institutions. Our population that is foreign born is still for the most part from northern Europe, in spite of the fact that the immigration at present is predominantly from the Catholic countries of Europe.

In our city are six hundred thousand Germans. This will be better understood when we say that the Germans of Chicago alone

than any in the city. At all great family events like christenings, weddings and funerals, there is apt to be a big drunk and in the end some broken heads. A stockyards policeman tells us that it is not an unknown wives. In one house he pointed out, eighteen men, women and children slept in a single occurrence for some of these citizens to trade room. There was no embarrassment over the morning toilet for they did not disrobe at night. Few of the races in Chicago have made so complete a repudiation of all religious influence as have the Poles.

### Smaller Colonies of Immigrants.

There are smaller groups here of less known nationalities. The Persians have a colony of about five hundred people. They are almost altogether men who have come from the native land to investigate. If their report is favorable, we shall doubtless have a much larger colony. There is a colony of four hundred Japanese. These are mostly men. There can be no doubt that as time goes on, the colony will grow much larger. There is a colony of at least two thousand Chinese in the city. Many of these are still in heathenism. Our own Jackson Boulevard Church has a Sunday-school class of these orientals who study English in the Sunday-school, along with a little religious instruction. We have a thousand natives of Finland in the far north and these have just been studied by the Co-operative Council of City Missions and assigned to a certain denomination for religious instruction. We cannot pause for more than a mention of the Egyptians, the Syrians, the Albanians, the Armenians and many others who have groups in our city and reproduce the life of the fatherland.

### Can Racial Prejudice Be Overcome?

What of the realization of the sense of Christian brotherhood in such a heterogeneous population? There is no prejudice like that of race and color. Our city is divided into scores of groups that are mutually exclusive on the basis of race and nationality. There are the lines of cleavage in religion, Jew against Catholic and faddists against the orthodox forms of religion. There are the political lines, with the cry of class prejudice, which is raised alike by anarchist and socialist. There is the contest of union labor with the capitalist on one hand, and with the "Scabs" on the other hand.

It need not be a matter of wonder that churches of different denominations in Chicago get into the newspapers as having difficulties in the membership. It is a wonder that they get on as well as they do. The church has undertaken a greater miracle than some of those of the Bible in trying to reconcile these warring races, nationalities and classes. When it is achieved, as it must be achieved with the victorious leadership of our Master, we shall understand what He meant when He said, "Greater things than these shall ye do."

From the pastor at Paxton, Ill., we have the following encouraging report: "First pastoral year closed June 1. Advancement in every line. Bible school almost doubled. Over 100 enrolled in three adult classes. New Vision! Prayer meetings from an average of five to ten to an annual average of nearly forty. \$500 spent in general repairs. All missionary offerings taken. Pastoral work as follows: Sermons delivered 115; special addresses four; funerals fourteen; weddings seven; pastoral visits 225; added to the church forty-nine. Unity prevails. Prospects are bright."



Street Scene in Chicago's Ghetto.

languages. They replied that they were and that it was necessary if their store was to continue to do business in that particular section of the city. One may go into the Ghetto and find that even the Jews, as unified as they are in race, have the most diverse tongues. Their newspapers are printed in the Yiddish character, but the signs on their stores are in about all of the languages of Europe, the predominant ones being Russian and German. A trip through Europe may be taken on a Halsted street car. One passes through a section where everything is Polish. In other parts, everything appears to be German. A little farther down one passes through a little Athens where the restaurabbi and is so marked by the great packing to come in and eat. Still farther down the street, the Hebrews hold full sway and the "Kosher" meat shop furnishes meat that has been slaughtered in the presence of the rabbi and is so marked by the great packing houses. In another section is the Bohemian district with their compact neighborhood life. This does not by any means exhaust the list of what one could find by riding down the longest street in Chicago, which is nearly they were able to do business in all of these

would make a city the size of St. Louis, according to the last census. There are more Germans in Chicago than in any of the cities of Germany except Berlin and Hamburg. These Germans have great singing societies and have reproduced most of the institutions of the fatherland. They have the beer-gardens and the drinking customs of the life beyond the sea.

The Scandinavians are in our city in great numbers. Over on the north-west side of town, one might imagine he were transported into Sweden. There are more Swedes in Chicago than in any city of Sweden except Stockholm. They speak their own language and find it possible to live a lifetime in Chicago without needing to learn the English language.

### Interesting Characteristics of the Poles.

The Poles are the largest single Roman Catholic element in our city's life. There are a hundred thousand of them. They are now used in the great steel mills and in the rougher construction labor, like digging sewers. They are a virile race, but usually with much laxer standards of life than are held by the people of the Lutheran countries. The police report them a more war-like folk

## With the Workers

A. J. Williams has closed his work with the church at Vinita, Okla.

The Missouri State Convention goes to Jefferson City next year.

T. H. Hansaker is doing excellent work at Davenport, Washington.

"The Disciple," the weekly paper of the Lenox Ave. Church, New York, will not be published during July and August.

Morning service one-half hour shorter is the program for July and August at First Church, Warren, Ohio.

A new \$20,000 church was dedicated at Jefferson City, Mo., June 13. Former pastor J. P. Pinkerton, preaching the sermon.

W. P. Shamhart, Fort Wayne, Ind., has accepted a call to the church at Rockford, Tenn.

W. B. Taylor, the veteran preacher and Bible teacher has been holding a meeting at New Port News, Va.

E. E. Smith has closed his work with the church at Vebtura, Cal., and has located at Talmage, Neb.

The church at Huntsville, Mo., has extended a call to J. D. Powell, of Clarkesburg, Mo.

C. C. Morrison, editor of the Christian Century, formerly pastor of the First Church, Springfield, Ill., lectured at the Stuart Street Church, Springfield, last Thursday evening.

Bruce Brown, the energetic pastor at Valparaiso, Ind., began a meeting with W. T. Hillen and the church at Greenville, Texas, June 27.

W. H. Trainum, professor in Christian College, Canton, Mo., has been visiting in Texas, where a few years ago he did excellent work as pastor.

The Wharton Memorial Home, at Hiram, Ohio, will be formally opened about the first of October. A friend in Kansas has recently given \$500 to this work.

A. P. Finley, after two years service with the Highland Street Church, Worcester, Mass., has resigned, and will enter the evangelistic field.

On the evening of June 13, A. W. Kokken-doffer, pastor of the church at Mexico, Mo., preached for the church at Jefferson City, Mo.

L. M. Anderson, after three years of work with the Ross Avenue Church, Dallas, Texas, has resigned and accepted a call to Honey Grove.

The church at Belton, Mo., has asked A. S. Morrison to remain with them another year, though his present year does not close until December.

G. H. Basset, minister of the church at Salisbury, Mo., says that their offering to foreign missions this year was larger than at any time in the history of the church.

Lockhart and Lintt are to assist the church at Canton in a meeting in the autumn. The pastor of the church, J. G. Waggoner, is expecting a great meeting.

J. J. Cramer has resigned at Plano, Texas. The church has a membership of 107, and will hold a meeting during July and August with the assistance of evangelists Haddock and Stanley.

Lawrence Anderson, who was a graduate of Eureka and has preached for a short time in California, died in Colorado Springs, Col., two weeks ago. His body was taken to Colfax, Ills., for burial.

A new church is to be dedicated at Glasgow, a suburb of Portland, Oregon, in the near future. This is a new church, which has grown rapidly under the ministry of A. H. Mulkey.

B. B. Tyler, "The Bishop of Denver," is spending the month of July on the Pacific Coast. He will visit the Long Beach convention and be the chief speaker at Santa Cruz, Cal.

Dr. Nathaniel Butler, of the University of

Chicago, gave the address at the Anniversary Exercises of the School of Education of Drake University. The commencement address was made by E. L. Powell, Louisville.

Andrew P. Johnson, minister of the church at Fayette, Mo., preached for the First Christian Church, St. Louis, Mo., the Sunday evening during the meeting of the state convention.

J. C. Murdock has just held a meeting at Murdock, Ill., in which there were forty-one accessions to the church and arrangements were made for securing a preacher for the church.

M. M. Davis has been elected dean of the Bible Department of Virginia Christian College, at Lynchburg, Va. He will continue to preach while giving instruction in the college.

The church at Benjamin, Texas, was recently damaged by wind, but only to the extent of \$300, instead of \$3,000 as a typographical error made the Century say recently.

B. W. Huntsman, pastor of the church at Adrian, Mich., speaks very highly of a sermon recently delivered in the church by Miner Lee Bates, president of Hiram College. Mr. Bates' subject was, "The Courage of Christ."

Second Church, Warren, Ohio, Bible School report for June 20: Officers and teachers, 25; Pupils, 200; Primary, 88; Visitors, 3; total attendance, 316. Total offering, \$6.46. Banner classes: Attendance No. 1 and 8, 100 per cent; Offering No. 2, \$1.36.

The Men's Club of the First Church, Hutchinson, Kans., held their initial banquet recently with E. W. Allen of the Central Church, Wichita, as the chief speaker. O. L. Cook is doing a successful work at Hutchinson.

Geo. L. Sniveley, who has been in St. Luke's Hospital, St. Louis, for the past two or three weeks, is expecting to be out again soon, and will hold a meeting with the church at Dixon, Ill., where he hopes to make possible the erection of a new house of worship.

J. E. Denton, for two years pastor of the church at Richmond, Cal., and one of the best known men in northern California, has resigned his pastorate and will retire from the ministry, giving his time to the development of a ranch in Washington.

A new church is to be dedicated at Dover, Okla., at an early date. The Disciples are building an unusually large number of churches this year—and some fine ones, too. Many of these are with modern equipment for the work of the Sunday-school.

Monday afternoon of Commencement week at Drake University the oil painting of Dean Howard was unveiled and formally presented to the University. It was hung in the recital hall of Howard Hall. Prof. George Ogden paid a tribute to Dean Howard.

H. E. Stubbs, minister of the church at Erick, Okla., was ordained as a Christian minister, in the church at Erick, May 22. The dedication sermon was by Rev. Weaver of Sayre, Okla. Mr. Stubbs is doing good work.

The East Side Church, Denver, Colo., is moving right ahead. There were twenty-four additions in May and June. There were ten baptisms. Audiences increasing through the summer. All departments growing. Jesse B. Haston is in his fourth year with the church.

Mrs. D. R. Lucas has presented Drake University with a portrait of her husband, D. R. Lucas, who was one of the founders of the University, and one of its most devoted friends. The present came just in time for the commencement.

M. B. Mason, brother of J. C. Mason, state secretary of Texas, died suddenly June 11 while attending the Arkansas state meeting at Hot Springs. Of the three brothers, J. C. alone survives. W. B. Mason was an efficient preacher of the Gospel, and will be

remembered as one who contributed largely to the progress of our work in the south.

S. B. Moore, for two years and three months minister of the First Church, Paducah, Ky., has resigned and will spend July and August in Ohio. During Mr. Moore's ministry at Paducah there were 123 additions to the church, fifteen hundred dollars paid on church debt, and five hundred dollars interest, and more than two thousand spent on improvement of the church property.

Dr. J. M. Philpott, the organizer and for many years pastor of the Lenox Ave. Church, New York, now pastor of the Union Ave. Church, St. Louis, preached at the West End Presbyterian Church, New York, July 4. In honor of him the Lenox Ave. Church adjourned its service of the morning, that its members might hear their former pastor and friend.

The death of Mrs. Alexander Proctor was announced last week. Mr. Proctor is well remembered by the Disciples every where as for nearly forty years he was the faithful and beloved pastor of the church at Independence, Mo., and one of the strong men in developing the work of the state. Mrs. Proctor was greatly beloved by the people of the church and the city.

F. M. Rogers, formerly of Springfield, Ill., who is now doing a successful work at Long Beach, Cal., has introduced the plan of merging the Sunday-school and the morning preaching service, making one continuous service from ten till twelve o'clock. The plan is proving a success. Before it was adopted 36 per cent of the Sunday-school attendance was in the church service, now the per cent is as high as 86.

The First Christian Church of Birmingham, Ala., has granted their pastor, Dr. A. R. Moore a three months' vacation or as much longer as is deemed necessary that he might regain his health. Dr. Moore has been in bad health for some time and it is hoped by his friends that his rest will bring back to him his former strength.

During his absence the pulpit will be supplied by Rev. J. R. Jolly recently of Brooklyn, N. Y., who is spending the summer in Birmingham, with his mother.

It is announced by the Pacific Christian of last week that H. O. Breeden so well known for his work of twenty years at the Central Church, at Des Moines, and for the high grade successful evangelistic work he has done during the last three years, has been secured by Berkeley Seminary for a period of instruction in Evangelism at the seminary, next year. No better man could be had for the work. He has the educational equipment, the experience, the natural ability, and the confidence of the Brotherhood.

"Dr. Earl Wilfley, pastor of the First Christian Church of St. Louis, gave an illustrated lecture at the church Thursday evening of last week on the book of "Ben-Hur." The lecture, given under the auspices of the local Tribe of Ben-Hur, was highly appreciated by all. Dr. Wilfley is a stirring speaker and charmed the audience with his oratorical reading of the book, which was illustrated with the various scenes. The dramatic description of the chariot race was particularly strong.—From Parish Paper of First Christian Church, Lincoln, Neb.

The Daily-Courier-Light, Corsicana, Texas, devotes more than two pages of its issue of June 5 to an account of the meeting of the Texas Christian Missionary Society held there. It presents portraits of J. H. Hughes, pastor at Corsicana; J. T. Ogle, president of the convention; F. M. Rains, T. F. Driskill, who organized the work at the convention city; J. C. Mason, state secretary, P. C. Macfarlane, and a picture of the Corsicana church in which the convention was held. Accompanying these pictures is a full account of the proceedings of the convention.

J. T. Ogle, Paris, Texas, has just celebrated the 21st anniversary of his ministerial activity. His first sermon as settled pastor



of a church was at Harristown, Ill., June 20, 1888. He has since served as pastor at Cameron, Mo., Carrollton, Mo., Guthrie, Okla., and Paris, Texas. In all this time he has not had a week's vacation. Under his ministry 2,000 people have come into our churches. These words from him are significant and encouraging, "If I had these 21 years to live over, knowing what I now do, I should go directly into the Christian ministry." It is good to serve in such spirit.

In addition to the report made in a recent number of the Christian Century regarding and concerning Centennial Day services at Ann Arbor, we wish to announce the gift of a \$2,500 pipe organ made by a former student of the University and upon the condition that under no circumstances was the name of the donor to be announced, and that the building should be put in condition for its installation at once. This will be done during the summer at a cost of about \$1,500 and everything will be in readiness for the coming of the students in the autumn. O. E. Tomes, is doing a great work with this church.

Much interest is shown in the forward move of the church at Terre Haute, Ind., where under the leadership of S. D. Dutcher, the church is entering upon the tithing system for raising funds. Before undertaking this plan the church was confronted by the need of a new building, but because of other indebtedness did not feel equal to the undertaking. Instead of following the beaten path of asking the faithful to pledge largely, and then go and beg others, and then pledge again at the close of the campaign, they decided to ask people to give one-tenth of the income. The plan has worked beautifully. There is a larger income than the church has ever had, and it is done so easily and cheerfully that the church is enthusiastic over results.

An excellent piece of work has been done by the church at Galesburg, Ill., and their pastor, J. A. Barnett in the publication of the Centennial number of "The Galesburg Voice." The paper is in magazine form, 24 pages, with heavy brown paper cover. It contains an article by W. R. Warren, on the centennial, a statement of the teachings of the Disciples, cuts of Eureka College buildings, articles by P. C. Macfarlane and Miss Lura V. Thompson, Description of Our Home and Foreign Missionary Organization, the Centennial Program, History sketch of the First and East Side Churches, Galesburg, and Knoxville, with cuts of C. W. Cummings, pastor at Knoxville, and A. L. Huff, East Galesburg, and J. A. Barnett, First Church. The work is done on good paper and is an attractive piece of advertising, one that must commend itself to the community.

Mr. and Mrs. A. C. Smither, of the First Christian Church, Los Angeles, California, were given a birthday surprise, Thursday evening, June 10. Twenty-two of the members present were members of the church when Mr. Smither was called to its pastorate in 1890. The church was then known as the Temple Street Christian Church. Since then a new and modern building has been erected. At the reception Mr. W. R. Harper spoke on "Our Pastor, Then and Now." Mr. W. R. Harper told of "Our Church Home." Lawyer W. K. Crawford spoke of "Our First Lady," paying high tribute to the work of Mrs. Smither. At the close of the reception the Pastor and his wife were presented with a silver loving cup upon which was engraved a picture of the old church and the new one, with appropriate inscription. This was a delightful expression of the happy relation between this strong church and its efficient pastor and his wife.

The recent convention of the Michigan churches, held at Dowagiac, is said to have been one of the best in the history of the Disciples in the state. There were 149 accredited delegates, with a large local attendance. The convention was greatly helped by the work of the men representing the organized interests of the Brotherhood, among these were W. J. Wright, Stephen J. Corey, W. R. Warren, Marion Stevenson, and representing the C. W. B. M., Mrs. Ida Harrison. The report of State Secretary F. P. Arthur showed the Michigan churches to have given

\$3,000 to state work and \$5,000 to the Centennial Fund. The C. W. B. M. has a total membership of 1,169 and gave from all sources \$25,180.50. The officers elected for the ensuing year are, President, G. P. Coler; Vice President, C. J. Tanner; Second Vice President, J. T. McGarvey; Recording Secretary, V. H. Miller, and Corresponding Secretary, F. P. Arthur; Treasurer, J. H. Smith.

The Minnesota Christian Missionary Society held its annual convention in the beautiful temple, erected by the heroic labors of Brother Nicholson and his faithful church, in Redwood Falls, Minn., June 21 to 24. The addresses were excellent, presenting subjects of vital interest to the church. The aims for the new year, if carried out, should double the church in Minnesota:

1. Preaching in every church each Lord's day. 2. An evangelistic meeting in each church. 3. All members in the Bible school. Resolutions resolved that the product of the

saloon is so clearly the work of his Satanic majesty and opposed to all that Christ and His church stand for, it merits the condemnation of all Christians. 2. All members of Church of Christ who give their support to political organizations that sell the privilege to engage in the alcohol traffic for beverage purposes, are a party to the crimes it commits, and are putting their Lord to open shame, and should be called on to repent for so great a sin against their Lord and society. 4. We commend the American Temperance Board of the Church of Christ, and pledge it our hearty support in its organized effort to educate the people, and place before them the evils that grow out of the traffic in alcohol poison. 3. Resolved that the use of tobacco is so out of harmony with the spirit of Christ, its use should be dropped by those who wear the exalted name Christian. The above resolutions were passed and made a part of the records of the convention. Minneapolis, Minn. Samuel Potts.

## The Uniform Soda Cracker

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Edgar D. Jones has just rounded out the third year of his ministry with the First Christian Church, Bloomington, Ill.

During this period, Mr. Jones has preached 215 sermons in his own pulpit and has delivered 95 special addresses and lectures. He conducted 102 funerals and officiated at 98 weddings and received into the membership of the congregation over 800 persons. Mr. Jones is spending the month of July at Idlewild, the country home of his wife's parents in Boone County, Kentucky, near Cincinnati. John E. Pounds of Cleveland will assist him in special evangelistic services at Bloomington next January.

F. B. Holden, who was baptized at Memorial Church of Christ in this city a few weeks ago, was formerly the pastor of a Methodist church in Canada, but is now preaching for the Christian churches at West Sebewa and Coats Grove, Michigan.

V. W. Blair, who has recently resigned his work at Plainfield, Indiana, has been called to the church at North Tonawanda, New York, of which W. C. Hull has been pastor for a number of years. Mr. Hull has accepted the pulpit at Pasadena, California, following F. M. Dowling.

Dr. Homer J. Hall of Franklin, Ind., Secretary of the American Board of Temperance of the Disciples of Christ, and James A. Tate of Tennessee, representative of the Board for the state of Tennessee, made a very interesting presentation of that work at Tip-ton, Ind., on Sunday, June 27.

H. T. Morrison writes from Bothwell, Prince Edward Island, Canada, that he is on his way as a delegate to two religious conventions, one a Baptist, the other a Disciple gathering. Mr. Morrison is pastor of a congregation of two organizations representing both brotherhoods. It is, he says, a typical case of Federation. Both organizations are weak but, combined, make a worthy congregation. The Baptist meeting house is used for all services except in the morning of each alternate Sunday when all meet in the house of the Disciples. Separate treasuries for local and missionary purposes are maintained. The former pastor of the federated churches was a Baptist. Mr. Morrison reports large congregations, enthusiasm and a spirit of unity.

### The Burial of Mother Willett.

The remains of Mrs. Mary E. Willett, mother of Prof. Herbert L. Willett, were taken to Ionia, Michigan, her home from childhood until her removal to Chicago about fifteen years ago, where a second memorial service was held in the church on Sunday, June 20, at 2:30 p. m. It was here that Isaac Errett both baptized and married her and her husband. Her remains were accompanied to Ionia by her son Herbert, and her three grandsons, Floyd, Robert and Paul, and the writer. The service in the old church, where were gathered some of the old friends of her girlhood with a goodly company of younger relatives and neighbors, was one of great impressiveness and simplicity.

The music, consisting of "I'm a Pilgrim" and "The Crossing of the Bar" was rendered by a quartette of skilled singers, composed of the nieces and nephews of Mother Willett.

Brief addresses were made by Geo. W. Moore, the pastor of the church, and by C. A. Preston, one of the few remaining charter members of the church, and a life-long friend, who spoke in beautiful appreciation of her life and character, and by the writer, who knew her since his boy-hood days in the Ionia church, twenty-seven years ago.

The remains were taken Monday morning across country to the family burying ground in the cemetery at North Plains, ten miles distant from Ionia, where they were laid beside her husband, Gordon A. Willett, who passed away in 1898. The journey was made past the childhood home of Mother Willett, in a country of rare beauty and fruitfulness; and past the house where her eldest child, Herbert L., was born, in the last days of the Civil War. The road led past two little country school houses where her son first learned to teach as a mere youth of sixteen and seventeen.

All this was sacred soil, consecrated by

the memories of a noble woman, whose body was being borne over it to its last resting place; and by the early struggles of a talented son, who was trained at her knee in his early days, and was followed in later time with ardent prayer and hope until she saw him win eminent place among his fellows. She found her most cherished womanly ambitions realized in a family of boys, every one of whom dedicated himself to the ministry of the Gospel. Two were caught away at the threshold of their ministry; her husband soon followed; and her hopes took final refuge in her one remaining son, and in him and his home she found comfort and protection in her last days.

She was borne back home again, away from the noise and stress of the city, to the quietness of fields and woods; and was laid to rest under familiar skies and in a place she loved best. Thus closed most beautifully the life of a noble woman, a mother in Israel, who was loved by all who knew her, and has left an undying name and influence to those who come after her.

Errett Gates.

### A Good Report for June.

The receipts of the Foreign Society for the month of June amounted to \$53,590, a gain of \$11,554. The churches as churches gained \$5,169, the Sunday-schools \$606, Endeavor Societies \$327, Individual gifts \$5,772, and Annuities \$800. The total receipts for the first nine months of the current missionary year to July 1 amount to \$190,339, a gain of \$41,095. The churches as churches show a gain of \$14,760, Sunday-schools \$704, Individual gifts \$14,227, and Annuities \$14,834. There is a loss in bequests of \$4,726.

The Sunday-schools did not show as large an increase in their gifts during the month of June as had been hoped. We are trusting that July will show a change for the better.

F. M. Rains,  
S. J. Corey,

Cincinnati, O.

Secretaries.

Dear Bro. Morrison: Your articles on Revivals should be put in pamphlet form. I would like to see them in a shape that they could be distributed where they would do good. It is the sanest and ablest thing on the subject I have ever read. I enjoy the Century. You are making a paper that really helps the preacher.—A. B. Philpott.

Central Church, Indianapolis, Ind.

Dear Brother Morrison: Have just read The Christian Century of this date (June 17). It is great. The Century is a paper that is a paper! I have been greatly dissatisfied with our periodical literature for some time. My courage is coming up. I am beginning to be hopeful and happy again. These remarks have not to do alone with the paper received today. For some weeks I have been inclined to say, in substance, what I am now saying. May I specify some of the specially good things in this number? "The Religious Value of the Old Testament" is fine. I place this article at the head of the list. The study of revivals is getting down to bed rock. Bro. Taylor's setting forth of Dr. Dye's work is one of the best things of the kind that I have read.—B. B. Tyler.

Denver, Colorado.

### 75th Anniversary of Church at Washington, Ill.

The Christian Church in Washington, Ill., celebrated its 75th Anniversary June 27. J. T. Alsop of Metropolis, Ill., delivered the sermon in the forenoon. Mr. Alsop was at one time pastor of the Church for two years. Prof. B. J. Radford of Eureka delivered the Communion address in the afternoon. The roll of the church was called by Linn Hornish, Clerk of the Church. Most of the membership responded to the Roll Call. Letters from several of the former pastors of the church were read, including A. M. Haggard, A. P. Cobb, R. F. Thrapp, W. D. Madden and Harry Streibich. H. H. Peters of Eureka delivered

the evening address on "The Church of the Future." Ernest B. Reed has been pastor of the Church for one year and has done splendid work. He is a student in Eureka College and is doing good work in the school also. The Washington Church has been a power in the community for three-quarters of a century. It has sent out hundreds of men and women to take an active part in the work of the church elsewhere and many of its members have become prominent leaders in Christian service. The membership now is about one hundred and thirty-five, and quite active. The future is bright for the church and it is believed that the work of the day of the celebration of the 75th anniversary will result in great good to the cause.

### Annuity Funds for American Missions.

During June the American Christian Missionary Society has received \$3,150 upon the annuity plan. Inquiries concerning this method of missionary support continue to reach the secretaries, indicating the likelihood of largely increased gifts. The plan is most attractive, guaranteeing to the annuitant five to six per cent payable semi-annually, without the usual worries incident to investment of spare funds, and with none of the costs and expenses which so materially cut down the net income. The society is able to invest this money in first mortgage securities which carry the cost to both society and annuitant. At the death of the annuitant the money becomes an executed gift to the society and without further charge or obligation passes at once into the general fund and goes out to establish churches of the Apostolic faith and practice in America. It is a unique plan by which one whose heart is set upon the extension of the Kingdom in our own land may set his savings to work for the Lord while at the same time he enjoys the benefit of their earning power.

Any one who may be interested in this method may obtain further information from the secretaries of the American Christian Missionary Society in the Y. M. C. A. Bldg., Cincinnati, Ohio.

### AN OLD TIMER Has Had Experience.

A woman who has used Postum since it came upon the market knows from experience the wisdom of using Postum in place of coffee if one values health and a clear brain. She says:

"At the time Postum was first put on the market I was suffering from nervous dyspepsia, and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum. I got a package and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly, and I persuaded him to shift to Postum. It was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach.

"To make a long story short, our entire family continued to use Postum with satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power."

Increased brain and nerve power always follows the use of Postum in place of coffee, sometimes in a very marked manner. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



Uhrichsville, Ohio, June 21, 1909.

Marion Stevenson visited our Bible School on May 31 and by his encouragement and advice greatly increased its efficiency. The attendance on that day made a new record for our school, 640.

The new Reading Room, recently opened by the Men's Association of the Uhrichsville church, is proving itself a success. Many are taking advantage of its privileges. The promoters of the enterprise are more than pleased at this result, for we half expected that the room would attract patronage only after cool weather should set in next fall. The room supplies a much needed want since the saloons were voted out.

A Teacher Training Class of over thirty will hold graduating exercises in the near future. Many who started with the class a year ago and who have dropped out will take up the work again and graduate later.

Evangelist Luke D'Amore of Bethany College, has been working among our Italian population for the last ten days. Nineteen responded to the Gospel invitation and have united with the church by baptism. The work among the Italians will be continued. The success achieved by Brother D'Amore should open our eyes to the possibilities in every locality where Italians are located.

Charles Darsie.

### As We Go to Press

McLeansboro, Ill., July 4.—After being home sick, thank God, we are able to be in the work again. Started here today. Bro. Coleman has made great preparations. Prospects good. Tent packed. Church needing meetings this winter write me here. Hughes sisters of Monmouth, Ill., are with us. Mrs. Thompson has charge of the personal work.—Thompson the Egyptian.

One of the healthiest indications in our general missionary work is the constantly increasing number of churches contributing to the regular calls. The secretaries of the American Christian Missionary Society tell us that for the month of June alone there were added to the roll of churches supporting Home Missions no fewer than 180 new names. More than 500 churches sent in offerings during the month. There was a net gain in the church receipts of \$856.78. The total gain

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By WILLIAM J. KIRKPATRICK and J. H. FILLMORE.  
A new collection of the brightest and prettiest Sunday-school songs you ever heard. A returnable sample copy mailed for examination. Bound in cloth. 256 pages. Price, \$25.00 per one hundred.

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A School for Ministers, Missionaries and other Christian Workers. Co-operates with University of California. Strong Faculty of Nine Members. Tuition free. Other expenses reasonable. Delightful climate all the year around. Opportunities for preaching in the vicinity. Fall term opens August 17. For Catalogue, Address Henry D. McAneney, President, or Harvey H. Guy, Dean, Berkeley, Cal.

in the receipts for June was \$5,562.17.

If the churches that have already taken the offering for this work would send their money to the office promptly there would be even greater gains.

## ST. LOUIS

VIA THE



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**THE PRESIDENT,  
DRAKE UNIVERSITY, DES MOINES, IOWA**

## Centennial Bulletin

W. R. Warren, Centennial Secretary

A wise and timely suggestion comes from Miss Mary Graybiel, who gives us a list of half a dozen persons that she believes will be interested in the Declaration and Address, and asks that it be mailed to each of them with the following statement enclosed.

"Kindly read the enclosed message and earnestly consider whether the principles herein set forth a century ago do not furnish an adequate basis for the uniting of the people of God."

The Western Pennsylvania Christian Missionary Society has purchased five hundred copies of Thomas Campbell's immortal document to send to all the ministers of Greater Pittsburgh. Individuals, churches and societies everywhere will do well to follow these examples. The cost of the pamphlet is 10c per copy, \$1.00 per dozen, \$6.00 per hundred, prepaid. Every copy of either large or small quantity will be mailed to a separate address without extra charge if desired.

### Two Carloads of Centennial Literature.

A million Centennial seals, gummed and ready to attach to envelopes, and 100,000 Centennial folders to enclose in letters are at the disposal of the brotherhood free of charge on request. How many can you use to advantage?

One of the largest printing establishments of Pittsburgh has ordered a special carload of enameled paper for the production of the Prospectus, "Pittsburgh and the Centennial," 100,000 copies of which, handsomely illustrated, will be ready for free distribution the latter part of July. These will be mailed individually to every address we now have, or which shall be furnished us before the supply is exhausted.

The contract was signed today which will bring to Pittsburgh from Boston one week before the fifty thousand assemble in October, a carload of handsomely illustrated Memorial Programs of the Centennial Convention. This will be not only a complete hand-book of the Centennial, but a splendid guide to the City of Pittsburgh. Every copy will be bound in full morocco, with round corners and gold edges.

### More Veterans.

From Southern California we learn that Brother James F. Stewart, a preacher of fruitful ministry, and a grandson of Andrew Munro, who raised the question of infant baptism in the memorable meeting of the Christian Association when Thomas Campbell promulgated the watchword, "Where the Scriptures speak, we speak, where the Scriptures are silent, we are silent," will be among the veterans at Pittsburgh. From Columbus, Ohio, Bro. James Hanen Garvin, highly honored and loved for his work's sake, sends a photograph of his grandmother, Sarah Hanen, who, with her husband, James Hanen, was baptized at the same time as Thomas Campbell and wife, Alexander Campbell and

wife, and Dorothea Campbell, June 12, 1812. Mrs. M. L. Hupp, of West Alexander, Pa., a granddaughter of James and Sarah Hanen, has promised to place among the exhibits at the Centennial an enlarged portrait of her grandmother.

The following editorial appeared in the Gazette Times of June 28.

### The Disciples' Centenary.

A great deal of interest is being manifested even outside of the denominational lines, in the impending centenary of the Disciples of Christ, which is really the centenary of Alexander Campbell's coming to the United States and settling in Bethany, Va., as pastor of the Presbyterian church there. The ideas from which this great religious movement sprang were in the air before Campbell landed on American soil; Barton W. Stone preached the same doctrine in Kentucky as early as 1804; but Alexander Campbell and his father by their learning, fiery zeal and organizing ability crystallized the ideas and the movement into the beginning of the great church that we know today, with its 6,673 ministers, 11,307 churches and 1,285,123 communicants.

Roughly speaking, the Disciples of Christ may be called a Baptist church without any creed. Thomas Campbell and his son renounced Presbyterianism and were immersed in 1812, and in 1823 Alexander Campbell published The Christian Baptist to set forth his doctrine. But the Baptists regarded the movement askance, and the converts of the Campbells had to form separate communities. So the church arose, whose cardinal points of belief are that the Bible is the sole and sufficient authority of religious faith, and that the title of Christian is the only one that is properly to be applied to followers of Christ. Consistent with this latter idea, the Disciples vigorously resent the tendency to call them "Campbellites," not that they do not cherish the memory of their great leader, but that they repudiate the imputation of being a man-made sect as they repudiate all man-made creeds. In most things, it should be said, they are thoroughly in accord with evangelical denominations.

Alexander Campbell, fervent preacher and voluminous writer, must be counted among the eminent religious leaders of the new world, and the centenary of his arrival here will find all the church bodies of our land ready to pay tribute to his scholarship, his piety, his holy zeal, his glorious hope, his wondrous achievement. Although he left no written creed, he left a fruitful church. The forthcoming centenary, from all indications promises to be one of the largest religious conventions ever held. It has been announced that 30,000 rooms will be required to house the pilgrims, and the principal exercises will be in the open air because no hall sufficiently large is available. Pittsburgh will welcome with open arms these representatives of a church organization whose history is linked so closely with the early history of this religion, and which has given so splendid service to the cause of its Master.

### Teaching Missions in the Bible School

One of the immediate problems of the Bible school is the provision for the development of the missionary spirit in every pupil. The Bible is nothing if not a missionary book. The teaching of Bible that does not inculcate the missionary spirit and stir missionary activity is a failure, and a fundamental denial of the very spirit of the living word of God.

Two "Missionary Department Leaflets" have just been issued by the Missionary Department of the International Sunday-school Association.

Leaflet No. 1, "How to develop the Missionary spirit and activity in the Sunday-school," is a general leaflet designed for General Secretaries, whether of state, province, county or city, and for Sunday-school workers interested in the subject of missions in

the local school, such as Superintendents of the Missionary Department, Chairmen of Missionary Committees, etc., etc.

Leaflet No. 2, "Missionary Books for Sunday Schools," contains a list of missionary books and considerable valuable information in regard to their use. This leaflet is issued jointly by our Association and the Young People's Missionary Movement, the Board of which has formally recommended the list of books mentioned in the leaflet. It is not claimed that this is a complete list of missionary books, but it has been selected with great care by Dr. Delavan L. Pierson, Managing Editor of Missionary Review of the World. The leaflet has been nearly six months in preparation, and much valuable time has been put upon it.

These leaflets may be procured from the International Sunday School Association, with the imprint of the Association or publishing house ordering them printed in the blank space at the bottom of the first page. They are sent prepaid at the following prices:

Missionary Leaflet No. 1, per thousand, prepaid	\$6.00
Missionary Leaflet No. 2, per thousand, prepaid	8.00
Less than 100 copies of either may be had for 1c each.	

Address International Sunday School Association, 805 Hartford Bldg., Chicago, Ill. Marion Lawrence, General Secretary.

It will mean much for our work if all our state Bible school workers will supply themselves with these leaflets for distribution to all our schools. Superintendents and teachers might well get these copies to study. Let us all work together to develop the missionary knowledge and activity of our schools.

Marion Stevenson,  
National Superintendent of Bible Schools,  
St. Louis, Mo., 393 N. Euclid Ave., Room 20.

### Philosophy

If there's no sun, I still can have the moon,  
If there's no moon, the stars my needs suffice;

And if they fail, I have my evening lamp;  
Or, lampless, there's my trusty tallow dip;  
And if the dip goes out, my couch remains  
Where I may sleep and dream there's light again.

—Blakeney Gray, in Harper's Weekly.

### BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down, but I saw at once that the theories behind Grape-Nuts were sound and that if the food was all that was claimed, it was a perfect food.

"So I commenced to use Grape-Nuts with cream twice a day and in a short time I began to improve in every way and I am now much stronger, feel better and weigh more than ever before in my life.

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true.

"I have recommended, and still recommend, Grape-Nuts to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact, as a general food, Grape-Nuts stands alone."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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Sold by all druggists.

Hill's Hair and Whisker Dye,  
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